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# GERARDS

## MEDITATIONS

Written originally in  
*the Latine tongue*

By JOHN GERARD Doctor  
*in Divinitie, and Superintendant*  
of HELDBURGE.

Translated and revised  
by RALPH WINTERTON  
Fellow of Kings Colledge  
in CAMBRIDGE.

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TO  
**THE RIGHT**  
**HONOURABLE**  
the Reverend *Father* in  
God **JOHN** Lord Bishop  
of **ROCHESTER.**

**I**T was the answer of  
*Vespasian* to *Apollo-*  
*nus* desiring en-  
trance and accessse  
for *Dion* and *Euphrates* two  
**Philosophers**: Ἀλκίσις παρέχω  
θύρας σοφοῖς ἀνδράσι· σοὶ δὲ καὶ τὰ σέρ-  
να ἀνεῶχθαι δοκεῖ τὰ ἐμά. **My gates**  
**are** alwayes open to **Philoso-**  
**phers**: But my very breast is  
open unto thee. What *Vespa-*  
*lian* professed in word to *Apol-*  
*lonius*, the late Reverend Deane  
of **SALISBURY** hath per-  
formed in deed to me: The  
gates of his liberalitie and hos-  
pitalitie.

pitalitie have never been barred against scholars and strangers: But the inward temple of his divine breast was unlocked unto me, and through that I saw his heart flaming with affection towards me: The experience of that his divine Philanthropic moved me formerly to desire entertainment for a stranger, not doubting of his wonted Philoxenie, not for *Dion* or *Euphrates* the Philosophers, but for *Gerard* the Divine, having then new put on an English mans habit. I obtained my desire. At **SALISBURY** he was welcome. In citie and countrie afterwards he found good entertainment. After three yeares he came again to *Cambridge*. I furnished him with ink & paper. Then he resolved to take another progresse. On New-years day I left him on his way to

*Rocheſt.* He promiſed not to di-  
vert to any place till he had ſeen  
your *Lordſh.* and preſented my  
moſt humble ſervice. Happy  
*Ger.* that may ſee your *Lordſh.*  
O that I might but ſee once a-  
gain thoſe heavēly eyes whoſe  
firſt aſpect & influence bleſſed  
me! O that I might but kiſſe  
 thoſe ſaving hands which rai-  
fed me! O that I might but vi-  
ſit that temple, & worſhip that  
divine breſt, where my ſoul  
found ſanctuarie! If *Gerard*  
may, in part I ſhall. That  
which I cannot ſee with mine  
eyes, my daily thoughts ſhall  
preſent unto me: Him whom  
I cannot reverence with cap  
and knee, I will alwayes ho-  
nour in heart and minde: whi-  
ther with the feet of my body  
I cannot walk, I will travell  
with all dutifull affection.  
But what ſhall I do to expreſſe

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with all dutifull affection.  
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my thankfulnesse. He that  
hath scapt shipwrack will  
hang up his sails to Neptune  
for a monument: I have none  
other sails but such as are  
made of thin paper, and those  
scarce yet dry. He that hath  
passed through the pikes, and  
is come off safe and sound, will  
offer a *Σωσρον* unto Salus: I have  
no other *Σωσρον* but my self:  
and that is but a poore scho-  
lars service. He that is recove-  
red of a dangerous sicknesse,  
will do his devotions at *Æsc-*  
*culapius* his Temple: My  
prayers shall alwayes be di-  
rected to Almighty God,  
who hath the hearts of all men  
in his hands, who opened the  
good Deane of SALISBU-  
RIE's heart unto me: Unto  
him shall my prayers early  
and late be directed, to open  
unto the Bishop of ROCHE-

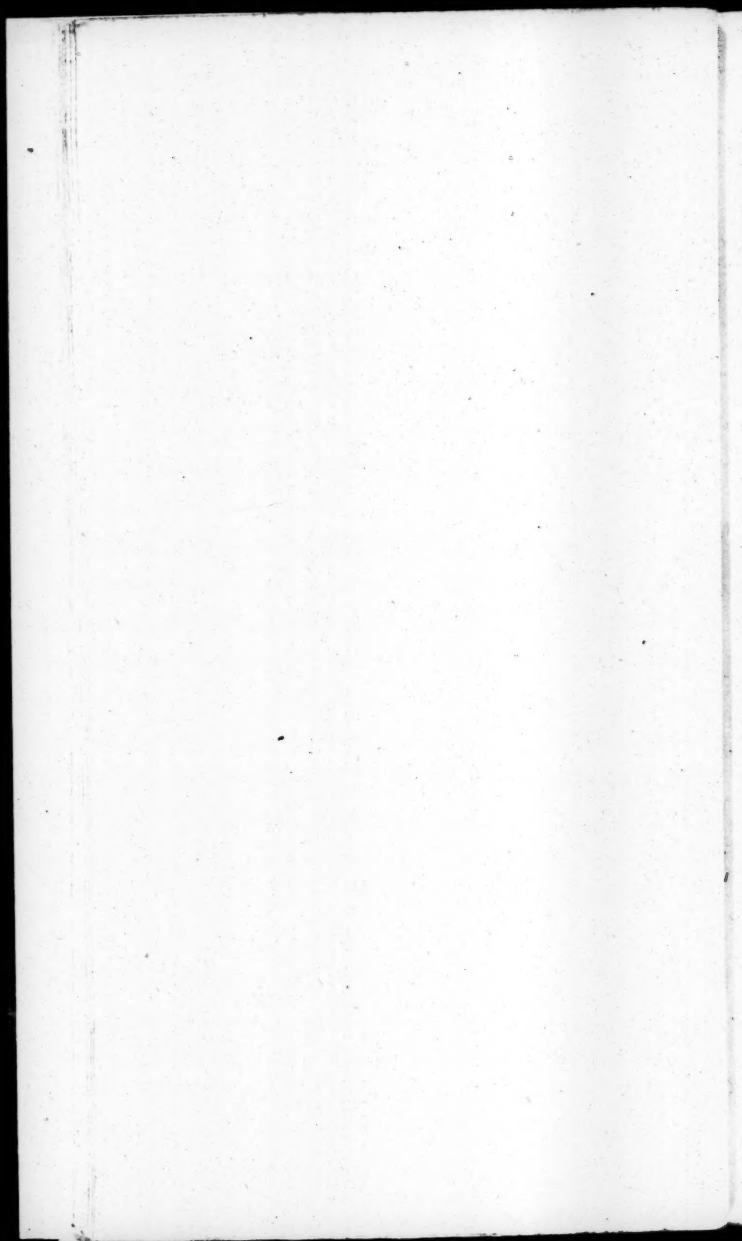
STER

STER the treasurie of all blessings temporall and eternall :  
And I hope the Reverend Father in God will accept this tribute of a devout soul. *Servatus* hath nothing else to give:  
But he shall alwayes remain

*Your Lordships*

most humbly devoted servant

R. WINTERTON.





TO THE ANCI-  
ent, Religious and Lear-  
ned Lady, the Lady  
COPPEN.

**T**He earth is watered with  
drops from above, and in  
vapours sends them up  
again: The rivers come  
from the sea & flow back again: The  
aire will cleave the rock to get up to its  
place again. The fire came down from  
heaven, and thither it tends up again.  
From the mixture of these elements,  
all bodies have their temperaments:  
Those have in them a character of  
naturall gratitude, and these should  
follow them. This character an illi-  
terate man may see in creatures with-  
out sense; and he that is learned may  
reade to the life in creatures that  
have sense. Man is the Epitome of  
all

all perfections in other creatures :  
But without this character he is like  
to none of them. He hath spent his  
time ill at the Univerſitie that de-  
nyes the firſt principles, and he  
would be ſent back again to learn the  
firſt elements. In the ſoul of man, as  
Galen ſaith, there is an art of arts,  
and in the body of man an inſtrument  
of inſtruments: Reason is the art, and  
the hand is the inſtrument : I have  
both, and both are the Lady COP-  
PENS. I have reaſon to acknow-  
ledge it, and an hand to ſubſcribe to  
it

Your Ladyſhips ſervant

RALPH WINTERTON.



TO THE RIGHT  
Worshipfull my most muni-  
ficent friend and benefactour, Sr.  
JOHN HANBURIE Lord of  
*Kelmashe* in Northamptonsh.



Generous benefactour  
writes what he gives in  
running water; so doth  
Sir *John Hanburie*: A  
thankfull receiver writes what he re-  
ceives in a pillar of marble; so would  
*Ralph Winterton*. The one professeth  
the art of forgetfulness; so do you: The  
other practiseth the art of remem-  
brance; so will I. Six yeares are pas-  
sed since the golden streams of your  
bounty flowed down upon me: But  
the water of *Lethe* hath not yet  
washed them out of my memorie. I  
hope I shall never be sick of a lethar-  
gy: But it is good to use a help for me-  
morie. A benefit once received ought  
alwayes

alwayes to be remembred: Mans alwayes is not alwayes: Come death, farewell memorie. Letters after the death of them to whom they are sent, are usually burnt for waste papers. Therefore I durst neither trust the one nor the other with keeping the record of your bountie, and my thankfulnesse: knowing that death for certain will blot out memorie, and fire may burn up the Registers office. It may be your bountie would have been well pleased with a private acknowledgement: But my duty could not be satisfied without a publike monument. None more publike then that which hath passed through the presse: For that of one can make a thousand; so it did formerly. But now I have made fifteen hundred witnesses of my thankfull remembrance: and more may hereafter. *Gerard* where he is known is in favour every where: But he is nowhere without *Sr. John Hanburie*,

*At whose service GERARD is  
and his Translatour*

**RALPH WINTERTON.**



TO THE WORSHIP-  
FULL MY VERY WOR-

thy friends, Mr. *Nathaniel Hen-*  
*shawe* of Valence in Essex, Mr.

*Benjamin Henshawe* of Cheapside  
in London, and Mr. *Thomas*

*Henshawe* of Saffron-  
Walden in Essex.

**I***T is reported by Tac-*  
*tus, that Licinius*  
*grew so stupid, that if*  
*he had not been put*  
*in minde by others, he had forgot*  
*himself to be a Prince. If I should*  
*forget the HENSHAWES, I*  
*should forget my self to be a man:*  
*For an unthankfull man is no man*  
*but an enemy to God and man: so*  
*the Persians were wont to call*  
*him. Where bounty hath an hand*  
*to give, thankfulness should have*  
*an hand to write received. I have*  
*formerly recorded with mine own*  
*hand your names in the catalogue*  
*of*



of my benefactors: And that hand  
should deserve to be cut off, if it  
should now expunge them. The old  
copie may decay: I thought good  
therefore now to renew it. **Ge-**  
**rards meditations** had never  
seen English light for me, if  
yours and others bountie had not  
set my head on work to finde out  
some occasion to give publiketesti-  
monie of my thankfulnessse: If **Ge-**  
**rard** had not been, I might still  
have been to seek for an occasion.  
As often therefore as **Gerard**  
and I live together, at every im-  
pression you may challenge at my  
hands a new expression of my ser-  
vice. This debt I shall be alwayes  
ready to pay, but not as men pay  
money: for that being once paid  
can be required no more: But this  
I shall be alwayes paying, and still  
remain your debter.

Ita testor

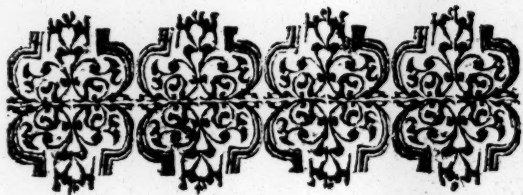
R. Winterton.



*Some say that plants do better grow  
When they're translated to and fro:  
I'm sure, when books translated be,  
They more and more do fructifie.  
Gerard did bring forth fruit before,  
But now it is deriv'd to more:  
What he beyond the sea did sow,  
Now Englishmen at home may mow.  
Come Countrymen, take what is yours,  
The crop's brought home unto your doors.*

JOHN BONHAM.





**I**f pleasure may, or profit may thee move:  
Here's that which may deserve thy chiefeſt love.  
If thou deſireſt riches to enjoy:  
The doore is open to the treaſurie.  
If beauty pleaſe: On this glaſſe caſt thine eye,  
Here's that will ſoul and bodie beautifie.  
If honour pleaſe: The way's prepar'd for thee,  
To honour him whoſe ſervice honours thee.  
If thou beeſt hungrie, thiſtie: Taſte and ſee  
Chriſts fleſh and bloud preſented unto thee.  
If thou beeſt naked: To this wardrobe bie,  
Where Chriſt his robe of righteousneſſe doth lie.  
If ſick thou art: For every maladie  
Here is a very preſent remedie.  
If thou thy ſelf deſiled haſt with ſinne:  
Here is a fountain for to bathe thee in.  
If thou delightſt in flowers: Here do grow  
Such flowers as Art and Nature ne're could ſhow.  
Chooſe what thou wilt, here's what thou canſt deſire,  
Riches, and beauty, honours, and attire,  
Meat, drink, and med'cine, and a living ſpring,  
A paradise of every pleaſant thing.  
Here's heaven on earth: if heaven on earth can be:  
And ſo I wiſh thee to go in and ſee.

Francis Winterton,



**G**erard of late was but in Latine read,  
But now he hath his language altered:  
Behold a change! see how Arts pencill can  
A Latine turn into an English-man.  
Gerard in this tenthousand doth excell,  
In three months space to speak our tongue so well.

Thomas Bonham.



**R**eader, if thou fain wouldst know,  
To whose labours thou dost owe  
These sacred lines, think who't may be  
Seeks thy souls good, and that is he.  
Some say these writings Gerards be:  
He wrote indeed, but not to thee.  
He was to those that learned were:  
To thee he was not though he were.  
Before, thou couldst not understand,  
Hee's now translated to thy hand.  
Reade him and use him as thy friend,  
And hee'l be thine unto the end.

William Norrice.



**T**Hou that desir'st on earth a blessed end,  
And seek'st the way to th'heavens to ascend,  
Resort to Gerard: hee'l direct the way  
Whereby thou mayst ascend and live for aye.  
Thou needst no guide, 'tis easie to be gone,  
All lets removed are by Winterton.  
The way's made plain, which was before obscure,  
That thou thereby mayst heavenly blisse procure.  
Endeavour then this way to walk aright:  
And it will lead thee to eternall light.

T. GORE.



**V**Pon a good the more communicate  
We alwayes set a better estimate:  
The sunne it self, though of it self most bright,  
None would admire, did not he see its light:  
Gerard himself, though of himself he's good,  
Had not been so to us, not understood.  
This mov'd my friend this Gerard to translate,  
Gods glory, and thy good to propagate.

EDVWARD BONHAM.



**¶ The table for direction  
to finde out any Medita-  
tion contained in  
this book.**

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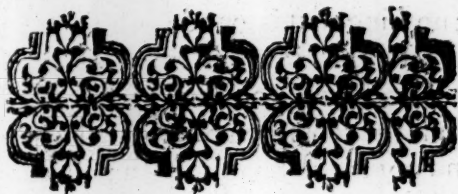
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THE



MEDITAT. I.

Of true confession and acknowledgement of sinne.

*Confession is to cure sinne  
A very present medicine.*



*Oly God, just Judge, my* Levit. 11. 45  
 finnes are alwayes in my Psal. 7. 11.  
 sight, I have them al-  
 wayes in my minde: e-  
 very day I think of the judgement,  
 because death hangs over my head  
 every houre. Every day I think of  
 the judgement, because *I must give* 2. Cor. 5. 10.  
*an account for every day, in the day*  
*of judgement.* I examine my life, and  
 behold, it is altogether vain or pro-  
 fane. Vain and unprofitable are ma-  
 ny of my actions, my speeches much  
 more, and my thoughts most of all.  
 Neither is my life vain onely, but  
 profane also, and ungodly: I finde in

A

it

it nothing that is good: for though something in it may seem good, yet it is not truly good and perfect, because the contagion of originall sinne and my corrupt nature hath polluted

**Job 9. 28.** it. Holy Job said; *I was afraid in regard of all my works.* If the holy

**Isa. 64. 6.** man so complain, what shall the ungodly do? *All our righteousness is as the cloth of a menstruous woman.*

If our righteousness be such, what then shall our unrighteousness be?

**Luk. 17. 10.** *If you shall do all things (saith our Saviour) which are commanded you, yet say; We are unprofitable servants.*

If we are unprofitable when we obey, surely we shall become abominable when we transgress. If I

**Anselm.** owe my self unto thee, and all that I can, yea though I should not sinne, what shall I be able to give unto thee, holy God, to redeem me from

**Gregory in his moralls.** sinne? Our seeming righteousness, if it be compared with the divine righteousness, is meere unrighteousness.

A little light may shine in the darkness: but being set in the light of the sunne, is darkened. The wood not brought to the rule may appear

straight:

## MEDITATIONS.

straight : but, if it be applied to the rule, is found, by some eminent ex-  
 crescence, where it is crooked. The  
 image of the seal may appeare per-  
 fect in the eyes of the beholders, and  
 yet it may be much imperfect in the  
 eye of the artificer : Even so , that  
 which glittereth in the estimation of  
 the worker , is oftentimes base and  
 sordid in the discretion of him that  
 judgeth: For the judgements of God Isa. 55. 8.  
 are of one kinde, and the judgements  
 of men are of another. The memory  
 of many sinnes doth affright me: and  
 yet there are many more that I do  
 not know of. *Who knows how oft* Psal. 19. 12.  
*he offendeth? cleanse me, O Lord,*  
*from my secret faults.* I dare not lift  
 up mine eyes unto heaven, because I  
 have offended him which dwelleth  
 in the heavens. In earth I finde no re-  
 fuge : for what favour can I expect  
 of the creatures, when I have offend-  
 ed the Lord of the creatures? My ad- *Austine.*  
 versary the diuel accuseth me , and  
 saith unto God ; Thou most just  
 Judge, judge him to be mine for his  
 sinne , that would not be thine by  
 grace. He is thine by nature, but he is

mine by delighting in his finnes. He is thine by thy passion, but he is mine by perswasion. He is disobedient unto thee, and obedient unto me. He received of thee the robe of immortalitye, and innocencie: He hath received from me the raggs of unrighteousnesse. He hath cast off thy cloth, and put on mine. Adjudge him therefore to be mine, and to be damned with me. All the elements accuse me:

Hugo.

The heaven saith, I have given thee light for thy comfort. The aire saith, I have given thee all manner of fowls to be at thy command. The water saith, I have given thee divers kindes of fishes for thy meat. The earth saith, I have given thee bread and wine for thy nourishment. And yet thou hast abused all these to the contempt and dishonour of our Creatour: I therefore let all our benefits be turned to thy punishments. The fire saith, Let me burn him. The water saith, Let me drown him. The aire saith, Let me fanne and winnow him. The earth saith, Let me swallow him up. And hell saith, Let me devoure him. *The holy Angels,*  
which

Heb. I. 14.

# MEDITATIONS.

5

*which were appointed by God to minister unto me in this life, and to be my consorts in the life to come, they accuse me: And by my sinnes I have deprived my self of their ministry in this life, and hope of their fellowship in the life to come. The voice of God, that is, his divine law accuseth me: either I must fulfill it, or perish. To fulfill it, it is impossible: To perish everlastingly, it is intolerable. God the most severe judge, and most powerfull executor of his eternall law, accuseth me: Him I cannot deceive, for he is wisdom it self: From him I cannot fly, for he is power it self reigning every where. Whither then shall I fly? To thee ô Christ my alone redeemer and Saviour: My sinnes are great indeed: but thy satisfaction is greater. My unrighteousnesse is great, but thy righteousness is greater. I acknowledge: forgive thou. I set open: shut thou. I uncover: cover thou. In me there is nothing, but that which will condemne me: In thee there is nothing, but that which will save me. I have committed many things for which most de-*

*Psal. 139.7.  
Austin. upon the 32.  
Psalme.*

servedly I might be condemned: Thou  
hast omitted nothing, whereby I  
might be saved. I heare a voice in the  
canticles which bids me hide my self

Cant. 2. 14. *in the clefts of the rock.* Thou art  
that rock, thy wounds are those  
clefts of the rock: In them will I hide  
my self against the accusations of all  
the creatures. My finnes cry aloud,

Heb. 12. 24. *even unto heaven: But thy blood,*  
*which was poured forth for my sins,*  
*cries louder.* My finnes are strong to  
accuse me before God: but thy passi-  
on is of more force to defend me.  
The unrighteousnesse of my life is  
powerfull to condemne me: but thy  
most perfect righteousness is more  
powerfull to save me. I appeal there-  
fore from the throne of thy justice to  
the throne of thy mercy: Neither dare  
I appeare in judgement, unlesse thou  
interpose thy most holy merits be-  
twixt me and thy judgement.

MEDITAT.

## MEDITAT. II.

An exercise of repentance from the  
crosse of Christ.

*Thy Saviour on the crosse did choose,  
To save thy life, his own to loose.*

**B**Ehold thou faithfull soul the Bernard.  
grief of him that suffered, the  
wounds of him that hanged, the tor-  
ments of him that died on the crosse.  
That head, at which the angels  
tremble, is crowned with thorns.  
That face which was most beautifull  
above the sonnes of men, is defiled  
by the spittings of the ungodly. Those  
eyes, which were more bright then  
the sunne, are darkened in death.  
Those eares, which were wont to  
heare angelicall praises, do ring now  
with the proud speeches, and the de-  
rision of sinners. That mouth, out of  
which did proceed most divine ora-  
cles; that mouth, which taught the  
angels, hath no other drink but gall  
and vineger. Those feet, which are to  
be adored, are fastned with nails.  
Those hands, which stretched forth John 19:



the heavens, are stretched forth on the crosse, and nailed. That body, which was the most sacred temple of the deitie, is whipped, and wounded with the speare: neither remains there any part in him save onely a tongue, and that, to pray for them that crucified him. He that reigneth with the Father in the heavens, is by sinners grievously afflicted on the crosse. God dies upon the crosse: God suffers: God powreth forth his bloud. Judge the greatnesse of the danger by the greatnesse of the price. Judge the danger of the disease by the value of the remedie. Surely those wounds were great indeed, which could no otherwise be cured, but by the wounds of the living and quickning flesh. Surely that disease must needs be great, which could not be cured but by the death of the physician.

Consider thou faithfull soul, Gods most fierce anger against us. After the fall of our first father, the eternall, onely begotten, and well beloved sonne of God becomes suter unto his Father for us. And yet his anger

was

# MEDITATIONS.

9

was not turned away from us. He by whom the world was made, interceded for us, became our *advocate*, and took the cause of us miserable sinners upon himself: And yet his anger was not turned away from us. Our Saviour took upon him our flesh, that by the glory of the divinitie, communicated unto the humanitie, he might expiate and purge our sinfull flesh: that by the saving vertue of his most perfect righteousness communicated unto our nature, he might wipe away that venomous qualitie of sinne which cleaveth to our nature, and in stead thereof conferre grace upon us: And yet his anger was not turned away from us. Our finnes and the punishment of our finnes he taketh upon himself. His body is bound, whipped, wounded, peirced, crucified, buried. His blood, like a dew, distilled most copiously down all his members at his passion. His most holy *soul is made sorrowfull above measure, yea even unto death.* He feels the pains of hell. The eternall sonne of God cryeth out that he is forsaken of God. So great was his

1. Joh. 2, 2.

Mat. 26. 38.

Mat. 27. 46.

**Luk. 22. 43.** bloody sweat, so great was his anguish, that he which comforteth the angels, stood in need of an angel to comfort him. He dies who is the au-

**Luk. 23. 31.** thor and giver of life to every living thing. *If this comes to passe in the greentree, what shall become of the dry wood?* If this comes to passe in the just and holy, what shall become of sinners? How shall God punish us for our own sinnes, who is so wrathfully displeased with his own sonne for other mens sinnes? If his sonne is so grievously punished, shall we his servants think to escape alwayes unpunished? What shall the reprobate suffer, if such be the sufferings of his best beloved? If Christ departed not without a scourge, and yet came into the world without sinne, what scourges do they deserve which come into the world in sinne, live in sinne, and depart in sinne? The servant rejoyceth, whilst the sonne is in grievous dolour and pain; and that, for his sinne. The servant heapeth up the anger of God, whilst the sonne doth thus labour to pacifie and appease his Fathers wrath. Oh the infinite an-

ger of God! oh his unspeakable fury!  
 oh the inestimable rigour of his justice! He which is thus enraged against his onely and best beloved sonne, the partaker of his own essence; and that, not for any sinne of his own, but because he intercedeth for the servant: what will he do to the servant that persevereth and continueth still securely in his sinnes? Let the servant feare and tremble, and be sorrowfull for his own merits, when the sonne is thus punished, and yet not for his own. Let the servant feare, who ceaseth not to sinne, when the sonne of God is thus afflicted for sinne. Let the creature feare, which hath crucified his Creatour. Let the servant feare, which hath slain his Lord. Let the sinner and the ungodly feare, which hath thus tormented the pious and the godly. Beloved, let us heare his cries, let us behold his teares: he cries from the crosse. *Bernard in his sermon of the passion.* Be-  
 hold ô man what I suffer for thee: I cry unto thee, because I die for thee: behold the punishments that I suffer: behold the nails with which I  
 am.

am pierced, and see if any grief be like unto my grief. Although my outward grief be thus great, yet my inward grief is more grievous, because I finde thee so unthankfull. Have mercy, have mercy on us, thou whose propertie it is to have mercy, and convert our stony hearts unto thee.

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### MEDITAT. III.

Of the fruit of true and serious repentance.

*Our Saviour cry'd repent, repent,  
As John that fore our Saviour went.*

**T**He foundation and beginning of holy life is saving repentance. For where there is true repentance there is remission of sinnes: And where there is remission of sinnes there is the grace of God: And where there is the grace of God, there is Christ: And where Christ is, there is his merit: And where there is Christ's merit, there is satisfaction for sinnes: And where there is satisfaction for sinnes, there is righteousness: And where there is righteousness, there

there is joy and tranquillitie of conscience: And where there is tranquillitie of conscience, there is the holy Spirit: And where the holy Spirit is, there is the sacred holy and Trinitie: And where the holy Trinitie is, there is eternall life: Therefore where there is true repētance, there is eternall life. Where there is not true repentance, neither is there remission of sinnes, nor the grace of God, nor Christ, nor his merit, nor satisfaction for sinnes, nor righteousness, nor tranquillitie of conscience, nor the holy Spirit, nor the holy Trinitie, nor eternall life.

Why therefore do we deferre our repentance? and why do we procrastinate it from day to day? **To** morrow is not ours, and to repent truly is not in our power: And in the day of judgement we must give an account not onely for to morrow, but also for the present day. **To** morrow is not so certain, as the destruction of the impenitent is certain. God *Austine.* hath promised remission to the repentant: but he hath not promised to morrow. There is no place for  
Christ

Isa. 59. 2.

Christ his satisfaction, where there is not true contrition in the heart. *Our finnes do separate betwixt God and us*, so saith the prophet Esay. And by repentance we return again unto him. Acknowledge and bewail thy finnes: so shalt thou finde God in

Psal. 51. 9.

Christ appeased towards thee. I blot out thine iniquities, saith the Lord: Therefore our finnes are enrolled in the court of heaven. *Turn away thy face from my finnes*, begs the prophet: Therefore our iniquities are set in the sight of God. *Be converted unto us o God*, prayeth Moses: There-

Isa. 59. 2.

Vers. 12.

fore *our finnes do separate us from God. Our finnes have answered us*, complaineth Esay: Therefore they accuse us before Gods judgement-

Psal. 51. 1.

seat. *Cleanse me from my finnes*, prayeth David: Therefore our finnes appeare most foul and filthy in the sight of God. Cure my soul for I have sinned against thee, prayeth the same David: Therefore sinne is the diseale of the soul. Whosoever shall

Exod. 32. 32

sinne against me, *I will blot him out of my book*, saith the Lord: Therefore for our finnes we are blotted out of  
the

the book of life. *Cast me not away* Psal. 51. 11.  
*from thy face*, prayeth the Psalmist:

Therefore for our finnes God casts us  
 off. *Take not thy holy Spirit from me:*

Therefore as bees are driven away Basil upon  
 with linoak, and pigeons with ill sa- the 33. Psal.

vours: so by our finnes is the holy  
 Spirit driven out of the temples of  
 our hearts. *Restore me the joy of thy* Psal. 51. 12.

*salvation*: Therefore sinne doth tor-  
 ment the minde, and dry up the moi-  
 sture of the heart. *The earth is defi-* Isa. 24. 5.

*led by the inhabitants thereof, which*  
*have transgressed the law*, crieth E-  
 say: Therefore sinne is a contagious  
 and infectious poyson. *Out of the* Psal. 130. 1.

*deeps have I cryed unto thee O*  
*Lord*, saith the Psalmist: Therefore  
 our finnes presse us down unto hell.

We were sometimes *dead in our* Ephes. 2. 1.  
*sinnes*, saith the apostle: Therefore

sinne is the spirituall death of the  
 soul. By mortall sinne man looseth  
 God: God is the infinite and incom-  
 prehensible good: Therefore to loose  
 God is an infinite and incompre-  
 hensible evil. As God is the chiefest  
 good, so sinne is the chiefest evil.

Punishments and calamities are not  
absolutely



absolutely evil; for many times there comes good of them. Yea rather it appeares that they are good, because they come from God who is the chiefest good: from whom can proceed nothing but that which is good. They were in the chiefest good, to wit, in Christ: And the chiefest good cannot partake in that which is evil truly so called. And moreover they leade us unto the

Luk. 24.26. chiefest good, that is, to *life everlasting*. Christ by his passion entred into his glory: And so do Christians

Act. 14.22. *by tribulations enter into eternal life*: Therefore sinne is the chiefest evil, because it withdraws us from the chiefest good. The nearer thou comest unto God, the further thou departest from sinne: The nearer thou comest unto sinne, the further thou departest from God. How saving therefore is repentance, which withdraws us from sinne, and brings us back again unto God! Sinne is measured by the greatnesse of him that is offended: But him the heavens & the earth cannot contain: In like manner such is our repentance as he unto

whom

whom we return by repentance. The sinner is accused by his conscience, which he hath defiled; by the Creatour, whom he hath offended; by the finnes, which he hath committed; by the creatures, which he hath abused; and by the devil, by whom he hath been seduced. How saving then is repentance, which frees us from such accusations! Let us make haste therefore, let us make haste to such a saving medicine for such a grievous disease. If thou repentest at thy death, Aust. of re-  
pentance. thou doest not leave thy finnes, but thy finnes leave thee. Thou shalt scarce finde any one that repented truly at his death, unlesse it were the thief upon the crosse. *Fourteen* Gen. 31. 41. *yeares have I served thee, said Jacob to Laban, it is time now that I should provide for mine own house:* And if thou hast served the world & this life so many yeares, is it not fit that thou shouldst begin now to make provision for thy soule? Every day doth our flesh heap sinne upon sinne: Let the Spirit therefore every day wash them away by repentance. Christ dyed that sinne might die in us: And shall

Bernard.

shall we suffer that to live and reigne in our hearts, for the destroying whereof the sonne of God himself died? Christ enters not into the heart of man by grace, unlesse John Baptiste prepare the way by repentance. God poureth not the oyle of mercie, but into the vessel of a contrite heart.

1. Sam. 2. 6. God doth first mortifie us by contrition, that afterwards he may quicken us by the consolation of the Spirit. He first leads us into hell by serious grief, that afterwards he may bring us back again by the taste of grace. Elias first heard a great and strong winde, overturning mountains, and cleaving rocks, and after the winde an earthquake: and after the earthquake there appeared fire.

1. King. 19.  
11.

12.

At length there followed a small and still voice. In like manner terrour goes before the taste of Gods love, and sorrow before comfort. God bindes not up thy wounds, unlesse thou lay them open by confession, and bewail them. He covers not, unlesse thou first uncover. He pardons not, unlesse thou first acknowledge. He justifies not, unlesse thou first

first condemne thy self. He comforts not, unlesse thou first despair in thy self. This true repentance God by his holy Spirit work in us!

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## MEDITAT. IIII.

Of the name JESUS.

*Blessed, blessed name of Jesus,  
who tormented was to ease us.*

**O** Good Jesus be thou my Jesus: Bernard.  
for thy holy names sake have mercy on me. My life condemnes me: but the name of Jesus shall save me: For this thy names sake, doe unto me according to thy name: and seeing that thou art a true and a great Saviour, surely thou dost respect those that are sinners indeed, yea great sinners. Have mercy on me, ô good Jesus, in the time of mercy, that I be not condemned in the time of judgement. If thou receive me into the bo- Anselm.  
some of thy mercy, thou shalt have never the lesse room. If thou bestow upon me the crumbes of thy goodness, yet thou shalt want never the more.

Isa, 9. 6.

more: For me thou wast born, for me thou wast circumcised, to me also thou art become a Jesus: How sweet and delightfull is this name! For what is Jesus but a Saviour? and what harm can happen to those that are saved? what else can we desire, or expect beyond salvation? Receive me Lord Jesus, into the number of thy sonnes, that together with them I may laud thy holy and saving name. Though I have lost my integritie: yet thou hast not forgotten thy mercy. Though I had power to loose and condemne my self: yet thou in thy mercy art more powerfull to save me. Lord do not thou so look upon my sinnes, as to forget thy mercy: do not so ponder and weigh my offences, that they overpoise thy merit: do not so remember my wickednesse, as therefore to forget thy goodnesse. Remember not thy anger against my guiltinesse: but remember thy mercy towards my misery. Thou who hast given me a minde to desire thee, withdraw not thy self from my desire. Thou who hast shewed unto me my unworthinesse, and just dam-

nation,

nation, hide not from me thy merit,  
and the promise of everlasting sal-  
vation. My cause is to be tried at the  
heavenly tribunall: but this is my  
comfort, that in the court of heaven  
thou hast assigned unto thee the  
name of a Saviour: for that name  
was brought down from heaven by Luk. 2. 21.  
an angel. O most mercifull Jesus, to  
whom wilt thou be Jesus, if not to  
miserable sinners that seek thy grace  
and salvation? They that trust in their  
own righteoulnesse and holinesse,  
seek salvation in themselves: but I fly  
unto thee my Saviour; for I finde no-  
thing in my self worthy of eternall  
life. Save the condemned: shew  
mercie to the sinner: justifie the un-  
righteous: absolve the accused. Thou  
Lord art truth, thy name is holy and Joh. 14. 6.  
true. Let thy name also become true  
in respect of me, & become thou my  
Jesus and Saviour. Be thou unto me  
Jesus in this present life, be thou un-  
to me Jesus in death, be thou unto  
me Jesus in the last judgement, be  
thou unto me Jesus in the life which  
is everlasting. I know thou wilt sweet  
Jesus: For as thou art immutable in  
thy

thy essence, so also thou art immutable in thy mercy. Thou wilt not change thy name, Lord Jesus, for my sake alone, who am a miserable sinner: Yea rather thou wilt become my Saviour; for thou dost not cast out him that cometh unto thee. Thou that hast given me a will to come unto thee, grant also unto me that coming I may be received: For *thy* *John 14. 6. words are truth and life.* Let the propagation of originall sinne within me condemne me: yet thou art my Jesus. Let my conception in sinne condemne me: yet thou art my Iesus. Let my forming in sinne, and under the curse condemne me: yet thou art my Saviour. Let the corruption of my nativitie condemne me: yet thou art my Saviour. Let the sinnes of my youth condemne me: yet thou art my Jesus. Let the course of my whole life, defiled with most grievous sinnes condemne me: yet thou art still my Jesus. Let death the just punishment of my many and grievous sinnes and offences condemne me: yet thou art my Saviour. Let the severe sentence in the last judgement

judgement condemne me : yet thou art my Jesus. In me is sinne, reprobation, damnation : In thy name is righteousnesse, election, salvation. I was baptized in thy name: I beleeve in thy name: In thy name will I die: In thy name will I rise again: In thy name will I appeare in judgement. In this name are all good things prepared for us, and shut up as it were a treasure: So much are they diminished, as my diffidence is increased: which that it may be farre from me I beseech thee by this thy name, good Jesus: that for my sinne and unbelief I be not damned, whom by thy precious merit and saving name thou would'st have saved.

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## MEDITAT. V.

An exercise of faith, from the love of Christ in the agonie of death.

*The grace of Jesus Christ to me  
Is th' onely true felicity.*

**S**Ee Lord Jesus how injurious I am to thy passion : My heart is vexed, and my soul is very sorrowfull:



full; because I have no good works of mine own; because I have no merits: when as thy passion is my action, thy works my merits. I am injurious to thy passion, when as I seek for the supplement of my works, whereas it is in it self all-sufficient. If I should finde righteousness in my self, thy righteousness would profit me nothing, or else I should not so much desire it. If I seek for the works of the law, by the law shall I be condemned: But I know that now I am no longer under the law, but under grace. I have lived wickedly, *I have sinned, holy Father, against heaven and before thee, I am not worthy to be called thy sonne*, yet thou wilt not refuse to call me thy servant. Deny me not, I pray thee, the fruit of thy passion: let not thy blood wax barren, but let it bring forth fruit and deliver my soul. My finnes have alwayes lived in my flesh: but, I intreat thee, let them at length die with me. Hitherto the flesh hath alwayes ruled over me, but let the Spirit at length triumph: Let the outward man

man be subject to corruption and worms, that the inward man may be glorified. Hitherto I have alwayes given way to the suggestions of the diuel, but grant hereafter I beseech thee, that I may trample them under my feet. Satan is ready at hand to accuse me, but he hath nothing in me. The sight of death affrighteth me; but death is the end of my sins, and the beginning of an holy life. Now at length shall I be able perfectly to please thee, O my God: Now at length shall I be confirmed in goodnesse and vertue. Satan terrifieth me with my sinnes, but let him accuse him which took upon him my infirmities, whom the Lord hath smitten for my sinnes: The debt which I owe is great indeed, and I cannot pay any part thereof: but my trust is in the riches and bounty of him that hath undertaken the payment. Let him discharge me, who hath made himself surety for me: Let him pay for me, who took my debt upon himself. I have sinned, O Lord, and my sinnes are many and grievous: but this horrible sinne I

Rom. 16. 20

Isa. 53. 4

B

will

will not commit, to make thee a lyar, who by thy words, works, and oath dost testifie that satisfaction is made for my iniquities. I am not afraid by reason of my finnes: for thou art my righteousness. I am not afraid by reason of my ignorance: for thou art my wisdom. I am not afraid of death: for thou art my life. I am not afraid of my errors: for thou art my truth. I am not afraid of corruption: for thou art my resurrection. I am not afraid of the frowns of death: for thou art my joy. I am not afraid of the severitie of judgement: for thou art my righteousness. Distill upon my withered soul the dew of thy grace, and quickning consolation. My spirit waxeth dry, but it shall shortly rejoyce in thee. My flesh doth languish, and is withered: but it shall shortly bud forth. I am subject to corruption: but thou shalt deliver me from corruption, for thou hast delivered me from all evils. Thou hast created me: How then can the workmanship of thy hands be dissolved? Thou hast redeemed me from all mine enemies.

1. Cor. 1. 30.

How

How then can death have rule over me? Thou hast bestowed thy body and bloud, & all that thou hadst, yea even thy self for my salvation: How then shall death withhold them, which thou hast redeemed with so pretious a ranlome? Thou, Lord Jesus, art righteousness it self: So then my sinnes cannot prevail against thee. Thou art life it self, and the resurrection: So then my death cannot prevail against thee. Thou art God: Therefore Satan cannot prevail against thee. Thou hast given me the earnest of thy Spirit: in that do I glorie, in that do I triumph, and am fully perswaded, without doubting, that I shall be admitted to the marriage of the lambe. Most deare bridegroom, thou art my wedding garment, which I put on in baptisme: Thou shalt cover my nakednesse, neither will I sow the supplement of my righteousness to this most precious and beautifull garment. What is mans righteousness, but the cloth of a filthy tenuous woman? How then can I dare to patch that most pretious garment of Christs righteousness with

2. Cor. I. 22

Rev. 19. 7.

Gal. 3. 27.

Isa. 64. 6.

A<sup>c</sup>. 17. 31.

this abominable ragge? In this garment will I appeare before thy face in judgement, when thou shalt judge the world in righteousness and equitie: In this garment will I appeare before thy face in the kingdom of heaven: This garment shall cover my confusion and reproach that no man remember it any more for ever: there shall I appeare glorious and holy in thy sight: And my flesh, this my body shall be adorned with beatificall glory, which glory shall be everlasting, and without end. Come Lord Iesus, and who ever loveth thee let him say, Come

Rev. 22. 20.

## MEDITAT. VI.

Consolation for the penitent, from the crosse of Christ, gathered chiefly out of Anselm.

*Christ's crosse my crown I do esteeme,  
whatsoever heathen men do deeme.*

Bernard.

**A**ll the glory of the godly consists in the ignominie of Christs Lords passion: All the rest of godly consists in the wounds of our Saviour

Saviour, our life in his death, our glory in his exaltation. How great is thy mercy, O heavenly Father and Almighty God! Of my self I could offend thee, but of my self I could not appease thee: Thou therefore in Christ dost reconcile me unto thee.

Behold therefore, holy God, the *Anselm.* holy pledge of his flesh, and forgive the guiltinesse of my flesh: Have respect unto what thy sonne hath suffered for me, and forget what thy wicked servant hath done against thee: My flesh doth provoke thee to anger: Let the flesh of Christ, I beseech thee, move thee to mercy. It is much that my wickednesse hath deserved: but it is much more that the holinesse of my redeemer hath merited. Great is my unrighteousnes, but much more great is the righteousness of my redeemer. For as much as God is higher then man, so much is my wickednesse lower then his goodness, both in qualitie and quantitie. I am wholly thine by condition, grant also that by love I may be wholly thine. Thou that makest me to ask, make me also to receive; Thou *Matt. 7. 7.*

that grantest unto me *to seek*, grant  
 unto me also *to finde*; Thou that  
 Mar. 7. 7. teachest me *to knock*, open unto me  
 when I knock. To desire, I have from  
 thee: Let me have from thee also to  
 Philip. 2. 13 obtain. *To will*, I have from thee  
 Let me have from thee *to do* all  
 Holy God, just judge! If my  
 finnes be concealed, they are unco-  
 rable: if they be seen, they are dete-  
 stable: they do burn me with grie-  
 and do much more terrifie me with  
 feare. Do not withhold, I pray thee  
 thy true mercy where thou findest  
 true miserie. Great is the sinne which  
 thou findest here, but let thy grace  
 be greater and more plentifull. Ho-  
 Father, powre not I beseech thee thy  
 wrath upon me, seeing that thou hast  
 smitten thy sonne for me.

O holy Iesus, deliver me from the  
 wrath of God, thou that didst take  
 it upon thy self for my sake upon the  
 crosse. O holy Spirit, protect me by  
 thy consolation against the wrath of  
 God, thou that in the gospel hast  
 declared mercie to the contrite and  
 penitent. O holy God and just judge  
 I finde no place to flie unto from thy  
 presence

presence of thy wrath: *If I ascend up* Psal. 139. 8.  
*into heaven, thou art there: If I de-*  
*scend into the deep, behold thou art*  
*there also: If I take the wings of the*  
*morning, and dwell in the utmost*  
*parts of the sea, there also shall thy*  
*hand lead me, and thy right hand lay*  
*hold on me:* Unto Christ therefore will  
I flie, and hide my self in his wounds.  
O mercifull God, behold the body  
of thy sonne wounded in every part,  
and look not upon the wounds of  
my sinnes. Let the bloud of thy sonne  
wash me from all my spots. Heare  
his most ardent prayers offered unto  
thee for the salvation of the elect. O  
holy God and just judge, my life *Anselm*  
affrights me: for if it be exactly ex-  
amined, it is either sinne, or barren-  
nesse: And if there seem to be any  
fruit in it, it is either counterfeit, or  
imperfect, or some wayes corrupted,  
so that it cannot please thee, yea it  
must needs displease thee. Truly, all  
my life is either sinfull and damna-  
ble, or unfruitfull and contemptible.  
But why should I separate unfruitfull  
and damnable? Certainly, if it be un-  
fruitfull, it is damnable: for every



**Mat. 3. 10.** *tree that bringeth not forth good fruit, is hewen down and cast into the fire.* Not onely the tree that bringeth

forth ill fruit is cast into the fire, but that also which bringeth forth no fruit: The goats affright me, for they

**Mat. 25. 41.** were set on the left hand of the judge, not because they did any evil but because they did no good. To

the hungry they gave no meat: To the thirsty they gave no drink

Therefore thou withered and unfruitfull tree, which hast deserved

everlasting fire, what wilt thou answer in that day when thou shalt

give account for all the time spent in this life even to the twinkling of an

eye? An hair shall not perish from thy head, nor a moment from time

O the straits! On this side shall be thy sinnes accusing: On that side

justice terrifying: Underneath thee the horrible pit of hell gaping: Above thee the angry judge condemn-

ing: Within thee thy conscience burning: Without thee the world

flaming: *The just man shall scarcely*

**1. Pet. 4. 18.** *be saved:* Whither then shall the sinner thus taken unawares betake

himself?

himself? To lie hid, it is impossible:  
To appeare, it is intolerable.

From whence then shall I seek *Bernard*,  
for the salvation of my soul? from  
whom shall I seek counsel? Who is  
he that is called the angel of great  
counsel? It is Jesus: He is the Judge  
between whose hands I tremble.  
Feare not then, O my soul, be com-  
forted, despair not: Hope in him,  
whom thou fearest, betake thy self  
unto him from whom thou hast fled.  
O Jesus Christ, for this thy names  
sake do unto me according to thy  
name. Look upon me miserable  
man, that call upon thy name: If  
thou receive me into the most ample  
bosome of thy mercy, thou shalt no  
whit be straited. It is true, O Lord,  
my conscience hath deserved damna-  
tion, and my repentance is not suf-  
ficient for satisfaction: But it is most  
certain, that thy mercy is greater  
then my offence. *In thee, O Lord, Psal. 31. 1.*  
*do I put my trust, let me never be*  
*confounded.*

## MEDITAT. VII.

Of the fruit of the Lords Passion,

*My hope on Christ is fixed sure,  
who wounded was my wounds to cure.*

*Bernard upon the Passion,*

*Bernard.*

**A**S often as I think of the Lords passion, I presume much of the love of God and the forgiveness of my finnes. He bowes down his head to kisse me: He stretcheth forth his armes to embrace me: He openeth his hands to give unto me: He openeth his side that I may see his heart flaming with love: He is lifted up from the earth that he may draw all unto him: his wounds are blew with grief, and shining with love: Therefore by the opening of his wounds we ought to enter into the secrets of his heart. With him there is most plenteous redemption, because his bloud distilled not down drop by drop, but flowed down most plentifully from five parts of his body: As the grape cast into the winepresse is squeezed, & powreth forth liquor on every side: So the flesh of Christ being

ing pressed with the waight of Gods  
anger, and our sinnes, doth on every  
side powre forth the liquor of blood.

When Abraham would have offered  
his sonne for a sacrifice, the Lord  
said: *Now I know of a truth that thou* Gen. 22. 12.

*lovest me:* Do thou likewise acknow-  
ledge the infinite love of the eternall  
Father, in that he would *deliver his* John 3. 16.  
*only begotten sonne to death for us:*

*He loved us when we were his ene-* Rom. 5. 10.

*mies:* And can he forget us when we  
are reconciled unto him by the death  
of his sonne? Can he forget the pre-  
cious blood of his sonne, when as he  
telleth the teares and the steps of the Psal. 56. 3.

godly? Can Christ in his life forget  
those, for whom he was willing to  
undergo death? Can he in the time of  
his glory forget those, for whom he  
suffered so great torments? Consider *Luther.*

thou faithful soul, the manifold fruits  
of the Lords passion. Christ powred  
forth for us a bloody sweat, that in  
the agonie of death a cold sweat  
might not oppresse us. It was his  
pleasure to wrastle with death, that  
we might not faint in the agony of  
death. It was his will to suffer most  
grievous

grievous anxietie and sorrow even unto death, that he might make us partakers of everlasting joy in the heavens. He would be betrayed with a kisse, which is a signe of friendship and good will, that he might blot out the sinne by the which Satan betrayed our first parents under the colour of friendship: He would be apprehended and bound by the Jews, that he might set us at liberty which were bound in the chain of our finnes, and subject to be cast into everlasting damnation. He would begin his passion in the garden, that he might purge away sinne which took its beginning in the garden of paradise: He would be comforted by an angel, that he might make us angels fellows in the heavens. He was forsaken of his own disciples, that he might glew unto himself us, who had most shamefully revolted from God. Before the Councel he was accused by false witnesses, that Satan might not accuse us by the law of God. He was condemned on earth, that we might be absolved in heaven. He that committed no sinne was  
speech.

speechlesse, that we might not in the day of judgement be stricken dumbe by reason of our sinnes. He was willing to be buffeted, that we might be freed from the sting of conscience and buffetings of Satan: He suffered himself to be mocked, that we might insult over Satan the insulter: His face was covered, that he might remove from us the vail of sinne by which we were hindred that we could not behold the face of God, as being involved in damnable ignorance: He would be disrobed, that he might restore unto us the robe of innocencie, which we had lost by sinne: He was pricked with thorns, that he might cure the compunctions of our hearts: He underwent the burden of the crosse, that he might take from us the burden of everlasting punishment: *He cryed Mat. 27.46. out that he was forsaken of God,* that he might purchase for us an everlasting habitation with God: He thirsted on the crosse, that he might merit for us the dew of Gods grace, and free us from everlasting thirst: He would be scorched in the fire of  
Gods

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Gods



Gods anger, that he might free us from the fire of hell. He stood as guiltie, that he might absolve us. He was condemned, that we might be delivered from condemnation. He was scourged by the hands of the unrighteous, that he might free us from the scourges of the diuel. He cryed out for grief, that he might preserve us from everlasting exclamation. He powred forth teares, that he might wipe away teares from our eyes. He died, that we might live. He felt the pains of hell, that we might never feel them. He was humbled, that so he might cure our sinfull tumour. He was crowned with thorns, that he might merit for us a celestially crown. He suffered of all, that he might save all. His eyes were darkened in death, that we might live in the light of celestially glory. He suffered ignominie & reproaches, that we might heare the angels sing chearfully in heaven. Despair not then, O faithfull soul: An infinite good was offended by thy sinnes, and an infinite price is payd for them: Thou shouldest have been  
condemned

condemned for thy finnes: But the sonne of God took upon him the finnes of the whole world, and was condemned for them. Thou deservedst to be punished for thy finnes: But God hath punished them already in his sonne. The wounds of thy finnes are great: But the balsame of Christs blood is more pretious, and of vertue to cure them. Moses pronounceth thee cursed, because thou Deut. 27.26  
hast not kept all that was wrote in the book of the law: but Christ was made the curse for thee. In the court of heaven there is an hand-writing against thee: But Christ hath cancel- Col. 2.14.  
led that with his blood. Let thy passion therefore, O Christ, be my last refuge!

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MEDITAT. VIII.

Of the Certainty of our Salvation.

*My hope shall never be confounded,  
Because my hope on Christ is groundd.*

WHY art thou troubled O my  
soul, and why dost thou still  
doubt of the mercy of God? Re-  
member

Psa. 139. 15

member thy Creatour: Who created thee without thee? *Who formed thy body in secret in the lower parts of the earth?* Who took care of thee when thou wast not? will not he have care of thee, now he hath made thee after his own image? I am the creature of God, to the Creatour do I convert my self: Though my nature be infected by the diuel, though it be wounded by theeves, that is, by my sinnes, yet my Creatour li- veth: He which made me, can also renew me: He which created me without any evil, can take all evil from me, whatsoever hath entred in- to me by the suggestion of the di- vel, by *Adams* prevarication, by my own action, yea though it hath over- run my whole substance: Therefore my Creatour can reform me, if so be that it stands with his good pleasure and will: And certainly he will, for who ever hated his own workman- ship? Are we not before him like clay in the hands of the potter? If he had hated me, certainly he would never have created me, when I was no-  
 thing. *He is the Saviour of all men,*

Luk. 10. 38.

1. Tim. 3. 10.

but

*but especially of them that beleeve.*

He created me wonderfully, but he redeemed me more wonderfully: *It Bernard,*  
 never appeared more plainly that he loved us, then in his wounds and passion. Surely he is truly beloved, for *Clem. Alex;*  
 whose sake the onely begotten sonne of God is sent from the bosome of his Father: If thou didst not desire my salvation, Lord Jesus, why didst thou descend from heaven? But thou didst descend upon earth, to die on the crosse. God to redeem a servant *spa- Rom. 8.32;*  
*red not his own sonne.* Therefore assuredly, God loveth man with a wonderfull love, seeing that he hath delivered up his sonne to be afflicted, slain, and crucified for the redemption of man. Very deare, and very *1. Pet. 1.18.*  
 great was the price of our redemption: Therefore great and deare is the mercy of our Redeemer. It might seem to some that God loves his adopted sonnes, as dearly as his onely begotten sonne: For that on which we bestow any thing is dearer then that which we bestow: That he might make us his adopted sonnes, he spared not his naturall & coessentiall sonne:

*It*

It is no wonder then if he hath prepared for us mansions in his heavenly house, seeing that he hath given us his own sonne, in whom is the fulnes of the divinitie. Certainly, where there is the fulnesse of the divinitie, there is also the fulnesse of life and glory everlasting: But if he in Christ hath given unto us the fulnesse of life everlasting, how shall he deny unto us a little particle thereof? Assuredly our heavenly Father loveth us his adopted sonnes with exceeding great love, seeing he hath delivered up his onely begotten sonne for us. Assuredly, the sonne embraceth us with exceeding great love, seeing that he hath delivered up himself for us. To make us rich, he endured extream poverty: for he *had not where to lay his head*. To make us the sonnes of God, he is made man: neither doth he neglect us now, having finished the work of our redemption, but *still interceedeth for us*, sitting at the right hand of the divine Majestic. What thing is there necessary for my salvation which he shall not obtain, seeing that he hath bestowed himself

to merit salvation for me? What will the Father deny unto his sonne who *became obedient unto him, unto death, even the death of the crosse?* Philip. 2.8.

What will the Father deny unto his sonne, seeing that long ago he hath accepted the price of our redemption payd by him? Let my sinnes accuse me, yet in this my Mediatour do I trust: He which excuseth me, is greater then he that accuseth me: Let my weaknesse affright me, yet in his strength will I glory: Let Satan accuse me, if my Mediatour excuse me: Let heaven and earth accuse me, and my iniquities prove me guilty, it is sufficient for me that the Creatour of heaven and earth, and righteousness it self doth interceed for me: The Bernard. sufficiencie of my merit is to know that my merit is not sufficient: It shall be sufficient for me to have him propitious, against whom onely I have sinned: Whatsoever he hath decreed not to impute, shall be as if it had not been: Neither doth it trouble me that my sinnes art both grievous and divers, and often repeated: For if I were not burthened with

*Augstine.**Mat. 9. 12.**Mat. 1. 21.**1. Cor. 1. 30.*

with finnes, what need I desire his  
 righteousness? If I had no disease,  
 what need I implore the help of the  
 physician? He is the physician, he is  
 the Saviour, he is righteousness it  
 self, he cannot deny himself: I am  
 sick, I am condemned, I am a sinner,  
 I cannot deny my self. Have mercy  
 on me, O thou my Physician, my Sa-  
 viour, and my righteousness! Amen.

## MEDITAT. IX.

That God alone is to be loved.

*By love cleave fast to God above:  
 For nought on earth deserves thy love.*

*Anselm.*

**R**Aise up thy self, O faithfull soul,  
 and love that chief good in  
 whom are all goods, without whom  
 there is no other true good: No crea-  
 ture can satisfie our desire, because no  
 creature is perfectly good, but onely  
 good by participation: Some cur-  
 rent of good doth descend upon the  
 creature from the Creatour, but the  
 fountain is still in God: Why there-  
 fore should we forsake the fountain,  
 and follow the current? All good in  
 the

the creatures, is but the image of that perfect good which is in God, yea which is God: Why therefore should we lay hold on the image, and let go the thing it self? *Noahs dove could not finde on the moveable* Gen. 8. 9.  
*waters where her foot might rest:*

Even so our soul amongst all sublunarie things cannot finde ought which can fully satisfie her desire, by reason of their inconstancie and frailty. Doth not he wrong himself which loveth any thing unworthy of his love? Now the soul of man is more noble then all the creatures, because it was redeemed by the passion and death of God: Why therefore should it love the creatures? Is it not contrary to that majestie unto which God hath exalted the Saints? Whatsoever we love, we love either for power, or wisdom, or beauty: And what is more powerfull then God? what is more wise then God? what is more beautifull then God? All the power of earthly kingdomes is from him, and under him: All the wisdom of men compared with the wisdom of God is foolishnesse: All  
the



the beautie of the creatures compared with the beauty of God, is deformitie. If some powerfull king should treat by messengers with a virgin of mean rank and condition concerning marriage : should she not do foolishly in neglecting the king, and setting her affection upon the messengers the kings servants? So God by the beauty of all the creatures desires to call us unto him, & invite us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The creatures themselves cry, Why do ye cleave unto us? why do ye place the end of your desire in us? We cannot satiate your appetite: Come ye rather to the creatour of us both. From the creatures we can expect no reciprocall love: The creatures did not begin first to love us: **1. Joh. 4. 16.** But God, who is love it self, cannot but love those that love him: Yea he prevents our desires and our love, by loving us first: How greatly then is God to be loved, who in the first place hath loved us so greatly? He  
loved

loved us when as yet we were not:  
 For it was the love of God that we  
 came into this world. *He loved us* Rom. 5.10.  
*when we were his enemies:* For it  
 was his mercy and his love that he  
 sent his sonne to be our redeemer. He  
 loved us when we were fallen into  
 sin: For it is his love that he doth not  
 presently deliver us to death in our  
 finnes, but still expects our conver-  
 sion. It is his love that beyond our  
 merits, yea contrary to our merits,  
 he translateth us to the celestiall pa-  
 laces. Without the love of God thou  
 canst never come to the saving  
 knowledge of God: without the  
 love of God all knowledge is un-  
 profitable, yea hurtfull: Wherefore  
 love exceedeth the knowledge of all  
 mysteries, because this may be in the  
 divels, but that cannot be but in the  
 godly. Why is the divel most unhap-  
 py? Because he cannot love the chief-  
 est good. Contrariwise, why is God  
 most happy and blessed? Because he  
 loveth all things, because he is de-  
 lighted in all his works. Why is not  
 our love of God perfect in this life?  
Because the measure of our love is ac-  
 cording

1. Cor. 13.  
12.

*Savonar.*

according to the measure of our knowledge. *Now in this life we know but in part, and in a glasse:* In the life to come we shall be perfectly blessed, because we shall perfectly love God. We shall perfectly love God, because we shall perfectly know him. No man can hope to have the perfect love of God in the world to come, which beginneth not to love God in this world. The kingdome of God must begin in the heart of man in this life, or else it cannot be consummated in the life to come. Without the love of God there is no desire of eternall life: How then can any one be partaker of the chiefest good which loveth not, which seeketh not, which desireth not? Such as thy love is, such art thou, because thy love transformeth thee into it self. Love is the chiefest couple, because the lover and the thing loved become one. What hath conjoynd the most just God and wretched finners? What hath conjoynd them being infinitely distant one from the other? Infinite love. And yet that the infinite justice of God might

might not be weakned, the infinite price of Christ interceded. Again, what hath conjoynd together God the Creatour and the faithfull soul created, things infinitely distant? Love. In the life which is eternall we shall be joynd to God in the chiefeft degree. Why? Because we shall love him in the chiefeft degree. Love uniteth and transformeth: If thou lovest carnall things, thou art carnall. If thou lovest the world, thou shalt become worldly: *But flesh and bloud* 1. Cor. 15. *cannot enter into the kingdome of* 50.

*God.* If thou lovest God and celestia<sup>l</sup> *Kempis.* things, thou shalt become celestia<sup>l</sup>.

The love of God is the chariot of Elias ascending up into heaven. The love of God is the joy of the minde, the paradise of the soul, it excludeth the world, it overcometh the devil, it shutteth hell, it openeth heaven.

The love of God is that seal by which God sealeth the elect and be- *Rev. 7. 3.* leavers: God at the last judgement will acknowledge none to be his, but those that are sealed with this seal. For faith it self, the onely instrument of our justification and salvati-

on, is not true, unlesse it do demonstrate it self by love. There is no true faith, unlesse there be a firm confidence, and there is no confidence without the love of God. That benefit is not acknowledged, for which we do not give thanks; and we do not give thanks to him whom we do not love: If therefore thy faith be true, it will acknowledge the benefit of our redemption wrought by Christ; it will acknowledge, and give thanks; it will give thanks, and love. The love of God is the life and rest of the soul: When the soul departs from the body by death, then the life of the body departeth: When God departs out of the soul by reason of sins, then the life of the soul departeth. Again God dwells in our hearts by faith, God dwells in the soul by love, because the love of God is diffused in the hearts of the elect by the holy Spirit: There is no tranquillity to the soul without the love of God. The world and Satan do much disturb it: But God is the chief rest of the soul. There is no peace of conscience but to those that are justified by faith.

Eph. 3. 17.

Rom. 5. 5.

## MEDITATIONS. 57

faith: there is no true love of God but in them that have a filiall confidence in God: Therefore let the love of our selves, the love of the world, the love of the creatures die in us, that the love of God may live in us: Which God begiune in us in this world, and perfect in the world to come!

### MEDITAT. X.

Of our reconciliation with God.

*Fear not my soul, be not dismayed:  
For Jesus Christ thy debts hath paid.*

**C**hris<sup>t</sup> truly took our infirmities, *Isai. 53.4.*  
and bare our griefs and sickness. *Mat. 8.17.*  
*Is. O Lord Jesus!* That which in us  
merited eternall punishment, thou  
tookest upon thy self: That burthen  
which would have pressed us down  
into hell, thou hast undergone:  
*Thou wast wounded for our iniqui- Isai. 53.5.*  
*ties, thou wast broken for our sinnes:*  
By the blewnesse of thy wounds are  
we healed: *The Lord hath laid upon*  
*thee the iniquities of us all.* Surely  
wonderfull indeed is this change.

6.

**C** 2

Thou

Thou takest our finnes upon thy self, and bestowest thy righteousness upon us: Death due unto us thou undergoest thy self, and conferrest life upon us: I cannot therefore by any means doubt of thy grace, or despair by reason of my finnes. The worst thing that was in us, thou tookest upon thy self: How then canst thou despise that which is the best in us and thine own work to wit, our soul and body? *Thou wilt*

*Psal. 16. 10.*

*not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption: For he is truly sanctified whose finnes are abolished and*

*Psal. 32. 1.*

*taken away: Blessed is the man whose iniquities are forgiven, and to whom the Lord imputeth not his finnes: How can God impute our finnes to us, when he hath already imputed them to another? For the*

*Isa. 53. 8.*

*wickednesse of his people he hath smitten his best beloved sonne: By the knowledge of him therefore he shall justifie many, and shall beare their iniquities. How shall he justifie thole that are his? Heare and attend O my soul; He shall save them*



them by the knowledge of him, that is, by the saving acknowledgement and firm apprehension by faith of the mercy and grace of God in Christ. *This is life eternall, to know* John 17. 3. *and acknowledge thee the onely true God, and Jesus Christ whom thou hast sent:* And therefore if thou shalt Rom. 10. 9. *confesse with thy mouth the Lord Jesus, and beleve in thy heart that God raised him from the dead, thou shalt be saved.* Faith apprehendeth Christs satisfaction: He bare the iniquities of those that are his, he suffered for the sinnes of many, he interceded for the transgressours: For he should have had very few just, unlesse in mercy he had received sinners. Thou shouldst haue had few just, O Jesus, unlesse thou hadst remitted the sinnes of the unjust. How then shall Christ judge according to severitie, the sinnes of the penitent, which he hath taken upon himself? How shall he condemne him that is guiltie of sinne, seeing that he himself was *made sinne for us?* Will he 2. Cor. 5. 21. *condemne those, whom he calleth his friends?* Will he condemne John 15. 14



# GERARDS

those, for whom he hath intreated.  
 Will he condemne those, for whom  
 he died? Lift up thy self there-  
 fore, O my soul, and forget thy  
 finnes, for the Lord hath forgone  
 them. Whom dost thou feare as the  
 punisher of thy finnes but the Lord  
 who himself made satisfaction for  
 thy finnes? If any other had payed  
 the price of my redemption, I might  
 have doubted whether the  
 Judge would accept of that satisfac-  
 tion: If a man, or an angel had sa-  
 tisfied for my finnes, yet still there  
 might be a doubt, whether the price  
 of redemption were sufficient: But  
 now there is no place for doubt.  
 How can it be that he will not ac-  
 cept of that price which he has  
 payd himself? How can that cho-  
 sen be sufficient, which is from God  
 himself? *Why art thou troubled*  
*Psal. 25.10. O my soul? All the wayes of God*  
*Pf. 119.137. are mercy and truth: Just is the*  
*Lord, and just are his judgements*  
*Psal. 42.5. Why art thou troubled O my soul?*  
 Let the mercy of God raise thee up,  
 let the justice of God also raise thee  
 up. For if God be just, for one of  
 fence

# MEDITATIONS. 55

fence he will not exact double satisfaction. For our finnes he hath smitten his sonne: How then can he smite us his servants for them? How can he punish our finnes in us, which he hath already punished in his sonne? *The truth of the Lord endureth for ever: As I live, saith the Lord, I will not the death of a sinner, but rather that he turn from his wickednesse and live. Come unto me all ye that labour and are heavy laden, and I will refresh you, saith our Saviour.* Psal. 117.23. Eze. 33.11. Mar. 11.28.

Shall we make God a liar, and labour by the weight of our finnes to beare down his mercy? To make God a liar, and to deny his mercy, is a greater sinne then all the finnes of the whole world: and therefore Judas sinned more in dispairing, then the Jews in crucifying Christ. *But rather where sinne hath abounded, there also grace hath abounded much more, and overweigheth our finnes by infinite degrees. For finnes are but the finnes of men; but grace is the grace of God: Sinnes are temporall; but the grace of our Lord is from eternitie to eternitie.* *Aufine.* Rom. 5.20.

those, for whom he hath intreated. Will he condemn those, for whom he died? Lift up thy self therefore, O my soul, and forget thy finnes, for the Lord hath forgotten them. Whom dost thou feare as the punisher of thy finnes but the Lord, who himself made satisfaction for thy finnes? If any other had payed the price of my redemption, I might have doubted whether the Judge would accept of that satisfaction: If a man, or an angel had satisfied for my finnes, yet still there might be a doubt, whether the price of redemption were sufficient: But now there is no place for doubt. How can it be that he will not accept of that price which he hath payd himself? How can that choise but be sufficient, which is from God himself? *Why art thou troubled* Psal. 42. 5. *O my soul? All the wayes of God* Psal. 25. 10. *are mercy and truth: Just is the* Pl. 119. 137. *Lord, and just are his judgements* Psal. 42. 5. *Why art thou troubled O my soul? Let the mercy of God raise thee up, let the justice of God also raise thee up. For if God be just, for one of*

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*The truth of the Lord endureth for ever: As I live, saith the Lord, I* Psal. 117.2

*will not the death of a sinner, but rather that he turn from his wickednesse and live. Come unto me all ye* Mat. 11.28.

*that labour and are heavy laden, and I will refresh you, saith our Saviour.*

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tion hath been made for our finnes,  
and the grace of God is repaired by  
the death of Christ, and is establisht  
ed for ever: unto which I betake my  
self as a devout suppliant.

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MEDITAT. XI.

Of the satisfaction for our finnes.

*The death of Christ is life to thee,  
If thou a Christian truly be.*

Mat. XI. 28. **C**ome unto me all ye that labour  
and are heavy laden, and I will  
refresh you: they are the words of  
our Saviour. It is true indeed, Lord  
Jesus, I am burthened over much,  
and I sigh under the weight of my  
sinne: But I make haste unto thee the  
fountain of living water. Come un-  
to me, Lord Jesus, that so I may  
come unto thee: I come unto thee,  
Lord, because thou first camest unto  
me: I come unto thee, Lord Jesus,  
and with anxietie I desire thee, for I  
finde no goodnesse in my self. But if  
I found any goodnesse in my self, I  
should not with such anxietie desire  
thee. True, Lord Jesus! *I labour and*

*am heavy laden*; neither can I compare my self with any of the saints, or penitent sinners, unlesse it be with the thief upon the crosse. Lord have mercy upon me, thou which hadst mercy on the thief upon the crosse. I have lived wickedly, I have lived in sinne, but I desire to die the death of the holy and righteous: But holinesse and righteousness are farre from my heart: Therefore to thy holinesse and righteousness do I fly. Let thy soul, Lord Jesus, succour me, let it succour me, seeing that thou layedst it down for a price of redemption for many! Let thy most sacred body Mar. 20. 19. which was afflicted with rods, spittings, buffetings and thorns, and fastned to the crosse for me, let that succour me! Let thy sacred and holy blood, O Jesus, Let that blood succour me, which ranne out of thy side at thy death and passion, which John 19. 34. cleanseth us from all our sinnes! 1. John 1. 9. Let thy most holy divinitie succour Iren. me, thy divinitie which upheld thy humanitie at thy passion, which also resting and not shewing it self, the great myserie of our redemption

Act. 20. 28.

was finished, which added infinite strength & weight unto thy passion. *Inasmuch that God by his own blood hath purchased unto himself me miserable man.* Let thy wounds succour me, in which all my cure consisteth! Let thy most holy passion succour me! Let thy merit succour me, as being my last refuge, and a remedie against my finnes! For in that thou sufferedst, thou sufferedst for me: Therefore in that thou meritedst, thou meritedst for me and for mine

Rom. 5. 8.

10.

unworthinesse: Therefore God commendeth his love toward us, and proveth it by a testimonie surpassing the understanding of all men, yea of the angels themselves, in that Christ died for us when as yet we were sinners and the enemies of God: Who can choole but admire this? Who can choole but be astonished at it? The sonne of God intreated by no man, yea hated of all men, in great mercy intreated for us who were sinners, and his enemies: Neither intreated alone, but also satisfied Gods justice for us, by his most poore nativitie, by his most holy life, by his most bitter



bitter passion, by his most cruell death. O Lord Jesus! Thou that intreatedst for me, sufferedst for me, and diedst for me, before I could desire thy merit and passion, or move thee by my prayers to pay the ranfome for me, how canst thou cast me away from thy face? How canst thou deny unto me the fruit of thy most holy passion, when as now *out of the deeps I cry unto thee*, and beg the fruit of thy merit with teares and sighs? I was an enemy by nature when thou diedst for me: but I am made by grace thy friend, thy brother, and thy sonne. Thou heardst an enemy before he prayed unto thee, and how canst thou despise thy friend which comes unto thee with prayers and teares? *Thou wilt not cast out him that cometh unto thee*, because thy word is truth. Thou hast spoken unto us in spirit and truth, and we have received from thee *the words of eternall life*. Attend and raise up thy self, O my soul: Before, we were sinners by nature; but now, we are just by grace: Before, we were enemies; but now, we are friends and

kins-

Psal. 130. 5.

John 6. 37.

68.



kinsfolks: Before, our help was in the death of Christ; but now, it is in Christ his life: Before, we were dead in finnes; but now, we are quickned in Christ: Oh the exceeding *love of God, wherewith he loved us!* Oh the superabundant riches of his grace, whereby he hath in heaven provided a place for us! Oh *the tender mercy of our God, whereby the day spring from on high hath visited us!* But if the death of Christ hath brought unto us righteousness and life, what shall his life do? If our Saviour dying payd the price unto his Father, what shall he do now being alive and interceding for us? For Christ liveth and dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Jesus, that I may possesse in the truth of the thing, that which here I expect by the firmesse of hope! Let thy servant, I pray thee, be with thee, and let him *behold the glory which the Father hath given to thee,* and let him inhabit the *mansion which thou hast prepared in thy Fathers house!* Blessed are they *that*

Ephes. 2. 4.

Luk. 1. 78.

John 17. 24.

John. 14. 2.

# MEDITATIONS. 61

*that dwell in thy house, O Lord!  
They shall praise thee for ever and ever.* Psal. 84. 4.

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## MEDITAT. XII.

Of the nature and properties of true faith.

*Faith is not faith, or if it be,  
Faith is but dead, wants charitie.*

**O** Thou beloved soul consider the power of faith, and give thanks unto God who is the onely giver thereof: It is faith alone that doth in such manner ingraft us into Christ, that as vine-branches do draw John 15. 4. their sappe from the vine, so we also from him do draw life, righteousness, and salvation. *Adam* fell from the grace of God, and lost the divine image by his incredulitie: But we are again received to grace, and the image of God begins to be renewed in us by faith. By faith Christ becomes ours, and dwells in us: And where Christ is, there is the grace of God: And where the grace of God Ephes. 2. 8. is, there is the inheritance of eternall life.

Hebr. 11.4. *life. By faith Abel offered unto God a greater sacrifice then Cain: So by faith we offer unto God spirituall sa-*

Heb. 13. 15. *crifices, that is, the fruit of our*  
 Heb. 11. 5. *lipps. By faith Enoch was translated:*

So faith takes us from the societie of  
 Phil. 3. 10. *men, and makes us have our conver-*  
*sation in heaven, yea whiles we are*  
*here upon earth. Christ even now*  
*dwells in us, we have already eternal*

Heb. 11. 7. *life in us, but it is hid. By faith Noah*  
*prepared the ark: So we by faith do*  
*enter into the church, in which our*  
*souls are preserved, when all other*  
*perish in the vast sea of this world.*

8. *By faith Abraham left the idola-*  
*trous land: So by faith we go out of*  
*this world, leaving our parents, bre-*  
*thren, and kinsfolks, and cleave unto*  
*Christ, who calleth us by his word.*

9. *By faith Abraham went into a*  
*strange countrey in expectation of the*  
*promised land: So we by faith do*

Revel. 21. 2 *look for the celestiaall Ierusalem*  
*which God hath prepared in the*  
 Psal. 39. 12. *heavens. We are strangers and pil-*  
*grims in this world, and travail by*  
*faith unto a celestiaall countrey. By*

Hebr. 11. 11 *faith Sarah conceived her sonne Isaac*

in her old age : So we being spiritu-  
 ally dead have received by faith  
 strength to conceive Christ spiritu-  
 ally. For as Christ was once concei-  
 ved in the sanctified wombe of the  
 virgin *Mary*: So in the faithfull soul,  
 which hath kept it self pure from the  
 contagion of the world, he is every  
 day spiritually born. *By faith Abra-*  
*ham offered up Isaac*. So also we by  
 faith do spiritually mortifie and sa-  
 crifice our own will, which is the  
 beloved sonne of our soul : For *he*  
*which will follow Christ must deny* Mat. 16. 24.  
*himself*, that is, renounce his own  
 will, his own honour, and the love of  
 himself. *By faith Isaac blessed Jacob*: Heb. 11. 20.  
 So we by faith are made partakers  
 of all divine benedictions : For *in the* Gen. 22. 18.  
*seed of Abraham*, that is, in *Christ*,  
*all nations shall be blessed*. *By faith* Heb. 11. 22.  
*Joseph prophesied of the Israelites*  
*going out of Egypt, and gave com-*  
*mandment concerning his bones*: So  
 we by faith expect an egressse out of  
 the spirituall Egypt of this world,  
 and a blessed resurrection of the bo-  
 dy. *By faith Moses was preserved*  
*for three moneths* : So faith hideth

17.

23.

- us from the tyrannie of Satan, untill at length we be brought into Gods royall palace, and be adopted spirituall kings. By faith *Moses chose rather to suffer affliction with the people of God, then to live in the glory of Egypt*: So faith begets in us the contempt of glory, honour, riches, and the pleasures of this world, and excites in us the desire of the kingdom of heaven. By faith we chooſe rather the ignominie of Christ, then the treasures of this world. By faith
25. *Moses left Egypt, and feared not the kings anger*: So faith doth animate and confirm us, that we are not terrified by the threats of the tyrants of this world, but rather obey the call of God with a couragious and constant minde: By faith *Israel celebrated the Passeover*: So also we by faith do celebrate a Passeover. Christ was sacrificed for our Paschall lambe,
28. *John 6. 55. whose flesh is meat indeed, and whose blond is drink indeed*: By
- Leb. 11. 29. faith the Israelites passed through the red sea*: So we by faith do passe through the sea of this world. By
- Josh. 6. 20. faith the walls of Iericho fell*: So we
- by

by faith destroy all the munitions of Satan. *By faith Rahab was saved:* So Heb. 11.31. in the universall destruction of this world, by faith we shall be saved from destruction. *By faith the Fathers overcame kingdoms, stopt the mouths of lions, and quenched the force of fire:* So we by faith destroy the kingdome of Satan, escape the treacheries and rage of the infernall lion, and are delivered from the scorching of hell fire.

33.

But faith is not a naked opinion, and profession, but a true and lively apprehension of Christ propounded to us in the gospel, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies onely upon the merit of Christ. This faith is begotten of the seed of Gods word: For faith and the Spirit are one, and the word is the coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit: Therefore the seed must be divine, and that is, *The word.* As in the creation light was made by the word of God: For God said, *Let there*

Gen. 1. 14. *there be light, and there was light*

Psal. 36. 9. *So the light of faith ariseth from the light of the word of God: In thy light shall we see light*, faith the Psal-

mist. Seeing faith doth joyn us unto

Christ, seeing it makes us one with

him, therefore it is the mother of

all vertues in us. Where there is faith

there is Christ; where Christ is there

is an holy life; to wit, true humillitie

true gentlenesse, true love. Christ and

the holy Spirit are not severed

where the holy Spirit is, there is

true holinesse: Therefore where

there is not an holy life, there is

not the sanctifying Spirit. And

where there is not the Spirit, ne-

ther is there Christ; where there

is not Christ, neither is there

John. 15. 4. *faith. Whatsoever branch doth not*

suck its life and nourishment from

the vine, is not to be judged a part of

the vine: So neither are we yet joyn-

ed to Christ by faith, unlesse we

suck our life and nourishment from

him. Faith is a kinde of spirituall

light: For our hearts are enlightned

by faith: Therefore it spreads abroad

the rayes of good works: But where

the



the rayes of spirituall life are not,  
there is not yet the true light of faith.  
Bad works are the works of dark-  
nesse: But faith is light: And *what* 2. Cor. 6. 14:  
*communion is there between light  
and darknesse?* Bad works are the  
seed of Satan: But faith is the seed of  
Christ: And *what communion is* 2. Cor. 6. 15  
*there between Christ and Satan?*  
By faith our hearts are purified: But  
how can there be any inward puritie  
in the heart, when the words are  
impure, and the outward works ap-  
peare impure? *Faith is the victorie* 1. John. 5. 4  
*which overcometh the world:* And  
how can there be true faith there,  
where the flesh overcometh the Spi-  
rit, and leadeth it as it were captive?  
By faith we have Christ, and in  
Christ eternall life: But no impeni-  
tent sinner that persevereth in his  
sinnes, can be partaker of eternall  
life: How then can he be partaker of  
Christ? How can he be partaker of  
faith? Kindle in us, O Christ, the  
light of true faith, that by faith, we  
may obtain eternall salvation.



## MEDITAT. XIII.

Of the spirituall wedlock of Christ  
and the Soul.

*Christ is by marriage knit to thee,  
If thou to him by sanctitie.*

- Hosea 2.19. **I** Will betroth thee unto me for ever, saith Christ unto the faithfull soul: Christ therefore would be present at the marriage which was celebrated in Cana of Galilee, to shew that he came into the world to spirituall marriages. Rejoyce in the Lord with gladnesse, and leap, thou faithfull soul, for joy in thy God, who hath clothed thee with the garments of salvation, and compassed thee about with the robes of righteousness, like a spouse adorned with jewells and bracelets. Rejoyce for the honour of the bridegroom, Rejoyce for the beauty of the bridegroom, Rejoyce for the love of the bridegroom. His honour is the greatest that can be.
- Rom. 9.5. For he is true God blessed for ever: How great then is the dignitie of this creature, I mean the faithfull soul, seeing

seeing the Creator himself is willing to betroth her unto himself! His beauty is the greatest that can be: For he is beautifull above the sonnes of men, for they saw the glory of him, *as the glory of the onely begot-* John 1.14.  
*ten of the Father: his face shined like* Mar. 17. 2.  
*the sunne, and his garments were*  
*white as snow. His lips were full of* Psal. 45. 3.  
*grace, and he was crowned with glory* Psal. 8. 5.  
*and honour.* How great then is his mercy, that he being the chiefest beauty, doth vouchsafe to choole the soul of man to be his spouse, whereas it is defiled with the stains of sinne! On the bridegrooms part there is the greatest majestie: On the spouses part there is the greatest infirmitie. On the bridegrooms part there is the greatest beauty: On the spouses part there is the greatest deformitie. And yet farre greater is the love of the bridegroom towards the spouse, then of the spouse towards the bridegroom, whose honour and whose beautie doth so farre excell: Behold *Anselm.*  
 thou faithfull soul, behold the infinite love of the bridegroom! It was his love that drew him down from  
 heaven

heaven unto the earth: It was his love that bound him to a pillar: It was his love that fastned him to the crosse: It was his love that enclosed him up in the grave: It was his love that he descended into hell. What could make him to do all these things? Surely, it was his love towards his spouse. But our hearts are stony, and heavier then lead, if the bond of so great love cannot draw us unto God, whereas it hath drawn God unto us.

Ezee. 16. 22 *Naked was his spouse, and being naked could not be admitted into the royall palace of the heavenly*

Isaiah 61. 10 *King: And he hath clothed her with the garments of righteousness and salvation, whereas she lay enwrapped and involved in the foule coat of her finnes, and the most filthy rags*

Revel. 19. 8 *of iniquitie: He hath granted unto her to be arrayed in fine linen, clean and white: the fine linen is the righteousness of Saints: That garment is the righteousness which was obtained by the death and passion of the bridegroom himself. Jacob la-*

Gen. 29. 27 *laboured fourteen yeares to obtain Rachel to be his wife: But Christ for thirty*

thirty foure yeares almost endured hunger, thirst, cold, povertie, ignominie, reproaches, bonds, whips, the bitternesse of gall, and death upon the crosse, to purchase unto himself the faithfull soule to be his spouse. *Sampson* went down and choose out *Judg. 14. 1.* of the Philistines, which were adjudged to destruction, a wife unto himself: The sonne of God came down and chose unto himself a spouse out of men that were condemned and subject to eternall death. The whole stock of the spouse was at enmitie with the heavenly father, and he by his most bitter passion hath reconciled it unto his father. The spouse was prostrate upon the face of the earth, and *polluted* *Ezec. 16. 22* *in her own bloud:* But he hath *washed* her with the water of baptisme, and cleansed her with a most holy laver: He hath cleansed the bloud of his spouse with his own bloud: For *the bloud of the sonne of God doth* *1. John 1. 7.* *cleanse us from all our sinnes.* The spouse was deformed: But he hath *anointed* her with the oyl of grace *Ezec. 16. 9.* and mercy. The spouse was not honourably

II.

*Tertull.*

Eze. 16. 19

*Anselm.**Anselm.*

nourably apparelled, but he hath *bracelets* and earings upon her: He hath adorned her with vertues and divers gifts of the holy Spirit. The spouse was very poore and had no pledge to give unto him: Therefore hath he left unto her the pledge of his Spirit, & received from her the pledge of his flesh, and hath carried it up into heaven. The spouse was hungry: But he hath given unto her *fine flower and hony and oyl to eat*: He doth feed her with his flesh and bloud unto eternall life. The spouse is disobedient, and often breaketh her marriage faith, she committeth fornication with the world and with the diuel, and yet the bridegroom out of his infinite love doth receive her again into favour, as often as she returneth unto him by true repentance. Acknowledge and confesse, thou faithfull soul, these so many and so great arguments of his infinite love. Love, thou faithfull soul, the love of him that for love of thee descended into the wombe of the virgin: We must love him that delivered up himself for us, so much more then our selves,

selves, by how much he is greater then us: Let us make our whole life conformable unto him, who for the love of us made himself wholly conformable unto us. He is justly to be accounted most unthankfull, who loveth not again him of whom he was first beloved! How greatly therefore ought we to love him, who for the love of us, did as it were forget his own majestie. Happy soul, which by the bond of this spirituall marriage is joyned unto Christ! She doth safely and confidently apply unto herself all the benefits of Christ: even as in another case, by wedlock the wife doth shine glorious by the reflexion of the husbands rayes upon her. Now by faith alone are we made partakers of this blessed and spirituall marriage, as it is written: *I will betroth thee unto me in faith*: Faith doth ingraft us into Christ, as a branch into the spirituall vine, that we may suck our life and nourishment from him. And as they which are joyned in marriage *are no more two but one flesh*: So they which by faith are joyned unto the Lord be-

H s. 2. 19.

John 15. 5.

Mat. 19. 6.

1. Cor. 6. 17.

D

come

come one spirit with him, because  
 Ephes. 3. 17 *Christ by faith dwelleth in our*  
 Gal. 5. 6. *hearts: And this faith if it be true, it*  
*worketh by love.* As in the old Testa-  
 ment the priests were compelled to  
 Levi. 21. 13 *marrie virgins: So the celestial*  
*priest doth spiritually couple unto*  
*himself such a virgin as doth keep*  
*her self pure and undefiled from the*  
*embracements of the diuel, the*  
*world, and her own flesh.* Vouch-  
 safe, O Christ, at length to admit  
 Revel. 19. 7 *unto the marriage of the Lamb.*  
 Amen.

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MEDITAT. XIII.

Of the myserie of Christs incarnation.

*Admire, my soul, the myserie*  
*Of Iesus Christs nativite.*

**L** Et us withdraw our mindes a-  
 while from these temporall  
 things, and let us contemplate the  
 myserie of the Lords nativite. The  
 sonne of God came down from hea-  
 ven unto us, that we might obtain the  
 adoption of sonnes. God is made man,  
 that

Gal. 4. 5.

that man may be made partaker of  
 divine grace and nature. About the 1. Pet. 1. 20  
 evening of this world would Christ  
 be born; to shew that the benefits of  
 his incarnation concern not this life,  
 but that which is everlasting. In the  
 time of *Augustus* the peacemaker Luk. 2. 1.  
 would he be born; because he made  
 peace between God and man. In the  
 time of Israels servitude would he be  
 born; because he is the redeemer and  
 deliverer of his people. Under the  
 reigne of a forreigne king would he  
 be born; because his *kingdome* was  
 not of this world. He is born of a vir- John 18. 36.  
 gin, to signifie that he is not concei-  
 ved or born, but in the hearts of those  
 that are spirituall virgins, that is,  
 whose mindes adhere not unto the  
 world and the diuel, but unto God  
 in one spirit. His birth was pure and  
 holy, to sanctifie our impure and  
 polluted nativitie. He is born of a *Tertull.*  
 virgin betrothed to an husband, to  
 honour matrimony, which was Gods  
 institution. He is born in the dark-  
 nesse of the night; because he was the  
 true light which illuminateth the  
 darknesse of the world. He is *laid in a*



- Luk. 2.7.** *manger*, because he is the true food of our souls. He is born betwixt an oxe and an asse, that men which were become like unto the beasts, might be restored to their former dignitie.
- Mat. 2.1.** He is *born in Bethlehem*, that is, in the house of bread, because he brought with him most plentiful food of divine benefits. He is the first and onely begotten of his mother upon earth, because he was according to his divine nature the first and onely begotten of his father in heaven. He is born *poore* and needy, to purchase for us celestially riches. He is born in a stable, to bring us to the royall palace which is in heaven.
- Luk. 2.9.** From *heaven* is sent the *messenger* to bring us this so great a benefit, because no man on earth understood the greatness thereof: And further it was meet that the messenger of celestially gifts should be celestially. The *armies* of the *angels* rejoyce, because we are by the incarnation of the sonne made partakers of their happiness. To the *shepherds* first is declared this, because it is a great a miracle, because the true shepherd of our souls came to bring us back

back the lost sheep into the way. To the ignoble and those that were despised is the matter of so great joy declared, because no man can partake thereof, unlesse he become vile in his own eyes. To them that *watch over their flocks* is his nativitie declared, because they onely whose hearts do watch unto God, and not they that lie snorting in their sinnes, are made partakers of so great a gift. The *quire of heaven*, which was made sorrowfull for the sinne of our first father, doth now *sing and rejoyce*. The brightnesse and glory of that Lord and King appeareth now in the heavens, whose lowlineesse men despised here on earth. The angel sayes unto them, *Feare not*, because he was born, who would quite take away all cause of feare. Joy was declared from heaven, because the authour and giver of joy was born. Joy is commanded, because enmitie between God and man, the cause of all sorrow is removed. *Glory in the highest is rendred unto God*, which our first father, by his unlawfull transgression of the commandment,

would have taken away. True peace is obtained by his nativitie; because before, men were enemies unto God; before, their own conscience was their adversary; before, they were at dissension one with another. True

14. *peace* is restored to the *earth*, because he is overcome, which held us cap-

15. tive. *Let us go with the shepherds to Christs manger*, that is, to the church, and in his *swadling clothes*, that is, in the sacred scriptures shall we finde the infant enwrapped. Let

19. us with *Marie* the holy mother of our Lord, *keep the words* of so great a mysterie, and let us every day recall them to our memory. Let us follow

13. with our voice the *angels* which sing before us, and let us render unto God due thanks for so great a benefit. Let us rejoyce and be glad with all the heavenly armie. For if the angels do so greatly rejoyce for our sake: How much more ought we to rejoyce, seeing *unto us* he is *born* and *given*? If the Israelites did lift up their voices with jubilie when the ark of the covenant was brought *unto them*, which was but a figure and

shadow

Isa. 9. 6.

2. Sa. 6. 15.

shadow of the Lords incarnations:  
 How much more ought we to re-  
 joyce, unto whom the Lord himself  
 is come, and hath taken our flesh up-  
 on him? If *Abraham rejoyced when* Joh. 8. 56.  
*he saw the day of the Lord; when the*  
*Lord, in an humane shape assumed* Gen. 18. 2.  
 for a time, appeared unto him: What  
 should we do now Christ hath cou-  
 pled unto himself our nature by an  
 everlasting and inviolable covenant?  
 Let us admire here the infinite good-  
 nesse of God, who himself would de-  
 scend unto us, seeing that we could  
 not ascend unto him. Let us admire  
 the infinite power of God, who of  
 two things most distant, I mean the  
 divine, and humane nature, could  
 make one, so nearely; that one and  
 the same should be God and man.  
 Let us admire the infinite wisdom  
 of God, who could finde out means  
 to work our salvation, when men  
 and angels saw no means. An infinite  
 good was offended; and an infinite  
 satisfaction was required: Man had  
 offended God; of man was satisfac-  
 tion required: But by man neither  
 could an infinite satisfaction be

*Anseims.*

made, neither could Gods justice be satisfied without an infinite price: Therefore God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercy, which no creature could finde, before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously prie into them: Let us desire to look in, though we cannot conceive all: Let us rather confesse our ignorance, then deny Gods omnipotence.

### MEDITAT. XV.

Of the saving fruit of the Incarnation.

*Christ was conceiv'd in Virgins wombe,  
That thou might'st sonne of God become.*

Luke 2. 10. **I** Bring you tidings of great joy, saith the angel at our Saviours nativitie: Of great joy indeed, that is, such as passeth mans understanding. It was a very great evil, that we were

were held captive under the wrath of God, under the power of the divels, and under eternall damnation: But it was yet greater, because men either knew it not, or else did neglect it. But now, great joy is declared unto us, because he that delivereth us from all evils, is come into the world: He is come, a physician to the sick, *Hugo.* a redeemer to the captives, the way to the wanderers, life to them that were dead, and salvation to them that were condemned. As *Moses* was sent *Exod. 3. 10.* from the Lord to deliver the people of *Israel* from the servitude of *Egypt*: So Christ was sent from his Father to redeem all mankinde from the divels slaverie. As the dove after the drying up of the waters of the deluge, brought an olive branch into *Gen. 8. 11.* the ark of *Noah*: So Christ came into the world, to preach peace and the reconciliation of man with God. Therefore we have cause to rejoyce, and conceive great things of the mercy of God. He which loved us *Rom. 5. 10.* so, being his enemies, that he did vouchsafe to assume our nature to be united to his divinitie, what will he

Eph. 5. 29. deny unto us being joyned unto him by participation of our flesh? *Who ever hated his own flesh?* How then can that chief and infinite mercy repell us from him, being now made partakers of his nature? Who can in words expresse or in thought conceive the greatnesse of this mysterie? Here is the greatest sublimitie, and the greatest humilitie; the greatest power, and the greatest infirmities; the greatest majestie, and the greatest frailtie: What is higher then God, and lower then man? What is more powerfull then God, and weaker then man? What is more glorious then God, and more frail then man? But that chief power found out a means to conjoyn these, seeing that the chief justice did necessarily require such a conjunction. Who also can conceive the greatnesse of this mysterie? An equivalent and infinite price was required for the sinne of man, because man had turned himself away from the infinite good, which is God. But what could be equivalent to the infinite God? Therefore infinite justice it self takes

Anselm.

as it were of himself an equivalent price: and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnesse was offended, and none could intercede but a mediator of infinite power: And what is infinite, but God? Therefore *God* 2. Cor. 5. 19. himself *reconciled the world unto himself*, God himself became mediator, God himself *redeemed mankind by his own blood*. Who can conceive the greatnesse of this mystery? The chief Creatour was offended, and the creature sought not with care to appease him; and to be reconciled unto him: So he which was offended, assumes the flesh of the creature, and becomes Reconciliatour. Man had forsaken God, and turned away himself unto the divel the enemy of God: And he that was forsaken makes diligent inquisition after the forsaker, and invites him most bountifully to come again unto him. Man had departed from that infinite good, and fallen into an infinite evil: And that same infinite good, by giving an infinite price of redemption, delivered



delivered the creature from that infinite evil. Is not this infinite mercy farre exceeding all the finite understanding and thought of man? Our nature is become more glorious by Christ, then it was dishonoured by *Adams* sinne. We have received more in Christ, then we lost in *Adam*:

*Rom. 5. 20.* *dam*: Where sinne did abound, Gods grace did superabound. In *Adam* we lost our innocency, in Christ we have received perfect righteousness. Let others admire Gods power: But his divine mercy is yet more to be admired: although power and mercy in God are equall, for both are infinite. Let others admire our creation: But I had rather admire our redemption: although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing: for as yet he had no being: But it seems yet to be greater, to take upon him to satisfie for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh and our bones were formed by God,

*Gen. 1. 23.*

but yet it is more wonderfull that  
God

God would become *flesh of our flesh*, Eph. 5.30.  
*and bone of our bones*. Be thankfull,  
 ô my soul, unto God, who created  
 thee when thou wast not, who re-  
 deemed thee when for sinne thou  
 wast condemned, and who hath pre-  
 pared for thee, if by faith thou ad-  
 here unto Christ, the joyes of heaven

MEDITAT. XVI.

Of the spirituall refection of the  
 godly.

*Christ unto thee, if thou art his,  
 Both light, and food, and medicine is.*

**O**Ur most bountifull God hath  
 prepared a great feast: but Matt. 22.4.  
 hearts that be hungry must be  
 brought unto it. He that tasteth not,  
 feeleth not the sweetnesse of the hea-  
 venly feast: and he which hungreth  
 not, tasteth not. To beleeve on  
 Christ, is to come to his heavenly  
 feast: But no man can beleeve un-  
 lesse he confesse his sinnes with con-  
 trition, and repent him of the same.  
 Contrition is the spirituall hunger of  
 the soul, and faith is the spirituall  
 feeding.

- feeding. To the Israelites God gave  
 Exod. 16. 15 *Manna* in the wildernesse, being the  
 Psal. 78. 24, *bread of Angels* : In this feast of the  
 25. new Testament God giveth unto us  
 the heavenly Manna , that is , his  
 grace and forgivenesse of finnes, yea  
 his Sonne, the Lord of the angels:  
 John 6. 51. Christ is that *spirituall bread which*  
*came down from heaven to give life*  
 Luk. 15. 16. *unto the world.* He that is full with  
*the husks of the swine*, that is, with  
 the delights of this world, desires  
 not that sweetnesse. The outward  
 man perceiveth not what is sweet  
 unto the inward. God gives his Man-  
 na in the wildernesse, that is, where  
 all earthly meat, and all earthly con-  
 solation is taken from the soul. He  
 Luk. 14. 20. *which had married a wife, refused to*  
*come* : But the chaste virgins, that is,  
 those souls which neither cleave un-  
 to the divell by finnes, nor to the  
 world by delights, do come unto  
 this feast. *I have espoused you, as a*  
 2. Cor. 11. 2 *chaste virgin, to one husband*, saith  
 the Apostle. Our soul must not com-  
 mit spirituall adulterie, that so God  
 may contract spirituall marriage  
 Luk. 14. 18. *with her.* He which had a desire to

*go see his field, refused to come:* They which love the pleasures of this world come not unto the sweetnesse of the heavenly feast. The desire is the foot of the soul: Our soul comes not to this mysticall feast, unlesse it desires; and it cannot desire the heavenly sweetnesse, if it be full with this worldly comfort. When the rich young man heard that for Christ he should forsake his riches, unto which his soul did cleave, *he went away sorrowfull.* Matt. 19. 22 Christ the celestially *Elisha poureth* not the *oyl* of celestially sweetnesse but *into vessels* which are *empty*. 2 Kings 4. 4 The love of God enters not into the soul, unlesse self-love and the love of the world first go forth. *Where our treasure is, there will our heart be also:* Mat. 6. 21. If thou makest the world thy treasure, thy heart will be on the world. Love hath force to unite: Savonar. If thou lovest earth, thou art united to earth. Love hath force to alter and change: If thou lovest the world, thou shalt become worldly. They which *buy oxen*, and are negotiating, come not unto Christ: They *which set their hearts* Luk. 14. 19. Psal. 62. 10.

*hearts upon riches*, desire not the heavenly riches. Earthly riches by a kinde of false shew of sufficiency satisfie the desire of the soul, that she may not seek after her true sufficiency in God, which onely doth fully satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattell: but no creature doth fully satisfie the soul, because she is more excellent then all the creatures; for they were all made for her use. How insufficient the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that we should so firmly stick unto the creatures, when as they stick unto us so weakly and unconstantly. *Adam* when he turned away from the consolation of God, and sought delight in the *true of the knowledge of good and evill*, was *driven out of Paradise*: Our soul, if it turn away from God unto the creatures, is deprived of celestially comfort, and is quite driven away from the tree of life. But what remains unto them that neglect this

feast?

Gen. 3. 6.

feast? *The world passeth away*, and <sup>1</sup> I. Joh. 2. 17.  
 so do all they that cleave unto it :  
 The creatures passe away , and all  
 they that put their trust in them. Our  
 heavenly Father sweareth that they  
 which preferre oxen, fields, wives,  
 that is, any earthly things whatsoe-  
 ver, before the sweetnesse of the  
 heavenly feast, *shall never tast of his* Luk. 14. 24.  
*supper*. After supper there is no fur-  
 ther provision of meat made : and,  
 if we neglect Christ , there is no o-  
 ther remedie left for us. Those con-  
 temners shall be punished with eter-  
 nall famine, and live in eternall dark-  
 nesse. They which would not heare  
 Christ thus inviting them, *Come un-* Mat. 11. 28.  
*to me all ye that labour and are bea-*  
*vy laden*, shall heare him at length  
 denouncing, *Goye cursed into ever-* Matt. 25. 41  
*lasting fire*. The Sodomites were  
*consumed with fire*, because being Gen. 19. 24,  
 called to this feast by the preaching  
 of *Lot*, they would not come. The  
 fire of Gods wrath, which lasteth  
 for ever, shall consume them who  
 being called by the gospel have de-  
 spised this feast. At the coming of  
 the *bridegroom*, the *virgins* that Matt. 25. 8.  
*had*

10  
Granat.

Rev. 3. 20.

had no oyl in their lamps, staying too long, were shut out: So they whose hearts in this world are not filled with the oyl of the holy Spirit, shall not be admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, and the gate of good works shut against them. Christ hath yet an inward kinde of calling; and happy is he that heares it! Christ often *knocks at the gate* of our hearts by holy desires, devout sighes, and pious cogitations; and happy is he that openeth unto him! As soon as thou feelest in thy heart any holy desire of heavenly grace, assure thy self that Christ knocks at thy heart: Let him in, lest he passe by, and afterwards shut the gate of his mercy against thee. As soon as thou feelest in thy heart any spark of godly meditations, perswade thy self that it was kindled by the heat of divine love, that is, of the holy Spirit, cherish and nourish it, that it may grow to be a fire of love:

1 Thel. 5. 19 Take heed that thou *quench not the Spirit,*

*Spirit*, and hinder the work of the Lord. *He that destroyeth the temple of the Lord, shall feel his severe judgement*: Our heart is the temple of the Lord: And he destroyeth it, whosoever refuseth to give place to the holy Spirit inwardly calling by the word. In the old Testament the prophets could heare the Lord speaking inwardly: In the new Testament all the true godly do feel those inward motions of the holy Spirit drawing them. Blessed are they which heare and follow!

## MEDITAT. XVII.

## Of the fruits of Baptisme.

*If thou polluted art with sin,  
The fountain's open, enter in.*

**R**emember, thou faithfull soul, the grace of God conferred upon thee in the saving laver of baptisme. Baptisme is the *laver of regeneration*: Therefore he that is dipt in the laver of baptisme, is no longer altogether carnall as before: But because he is *born of God by water* Titus 3.5. John 3.5.



- ter and the Spirit, therefore, he is al-*  
**Rom. 8. 14.** *so the sonne of God; and because a*  
*sonne, therefore an heire also of eter-*  
*nall happinesse. As the eternall Fa-*  
*ther at the baptisme of Christ utter-*  
**Math. 3. 17** *ed this voice, This is my beloved*  
*Sonne: so all those that beleeve and*  
*are baptized, he adopteth to be his*  
*sonnes. As at the baptisme of Christ*  
*the holy Ghost appeared in the*  
*shape of a dove: So also is he present*  
*at our baptisme, and gives force unto*  
*it: yea he is conferred by baptisme*  
*upon the beleevers, and effects in*  
*them new motions, that they be-*  
**Matt. 10. 16** *come wise as serpents, and innocen*  
**Ravans.** *as doves. As it was at the creation*  
*so is it also at our regeneration: As*  
*the first creation of things the Spirit*  
**Gen. 1. 2.** *of the Lord moved upon the water,*  
*and gave a vitall force unto them: So*  
*also in the water of baptisme the ho-*  
*ly Ghost is present, and makes it a*  
*saving means of our regeneration.*  
*Christ himself our Saviour would be*  
*baptized, that he might leave a testi-*  
*monie, that by baptisme we are*  
*made his members. Oftentimes me-*  
*dicines are applyed to the head to*  
*heal*

heal some other parts of the body :  
 Christ is our spirituall head ; He re-  
 ceived the medicine of baptisme for  
 to heal his mysticall body. God in  
 the old Testament made *a covenant* Gen.17.11  
 with his people *by circumcision* : So  
 by baptisme in the new Testament  
 we are received into the covenant of  
 God. Baptisme succeeded in the  
 place of circumcision : He therefore  
 that is in the covenant of God, need  
 not be afraid of the divels accusati-  
 on. *In baptisme we put on Christ* : Gal.3.27.  
 And from hence it is that the Saints  
 are said to *have made their robes* Rev.7.14.  
*white in the blond of the Lambe.*  
 Christs perfect righteousnesse is that  
 beautifull robe : whosoever there-  
 fore hath put on this robe, let him not  
 fear the stains of sinne. There was a  
 pool in Jerusalem about the sheep-  
 market, into which at a certain time  
 the *Angell of the Lord descended* John 5.4.  
*and troubled it, and he that first de-*  
*scended into it after the troubling of*  
*the water, was cured of what disease*  
*soever* : The water of baptisme is  
 that pool, which healeth us of every  
 disease of sinne, when the holy Spirit  
 descends

descends into it, and troubles it with the bloud of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Jerusalem.

**Matt. 3. 16.** As at the baptism of Christ *the heavens were opened*: So also at our baptism the gate of heaven is opened unto us. At the baptism of Christ

*Luther.*

**Exod. 14. 27.**

**Rev. 4. 6.**

all the holy and sacred Trinitie was present: And so likewise at our baptism: And so by the word of promise, which is annexed unto the element of water, faith receiveth the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the holy Ghost regenerating. *Pharaoh and all his host was drowned in the red sea*; the Israelites passed through safe and sound: So in baptism all the host of vices is drowned; and the faithful safely attain to the inheritance of the kingdom of heaven. Therefore also is baptism that *sea of glasse* which *John* saw: Through it as through a kind of glasse the brightnesse of the sunne of righteousness enters into our mindes. And that sea was before the

the throne of the Lambe: The church is the throne of the Lambe, in which onely the grace of holy baptisme is to be had. The prophet *Ezekiel* *Ezc. 47. 1.* saw *waters going out of the temple*, which did quicken and heal all: In the spirituall temple of God, that is, in the church, the saving waters of baptisme do yet spring forth, *into* *Mic. 7. 19.* *the profunditie whereof our sinnes are thrown*: Whosoever come unto it shall be healed and live. Baptisme is the spirituall floud in which all flesh of sinne is drowned. The impure crow goes forth like the divell: But the dove like the holy Ghost flies and brings the olive branch, that is, peace and tranquillitie unto our mindes. Remember therefore thou faithfull soul, the greatnes of the grace of God conferred upon thee in baptisme, and render due thanks unto him.

The more plentifull grace is conferred upon us in baptisme, the more diligent must we be in the custodie of the gifts conferred. *We are buried* *Rom. 6. 4.* *with Christ by baptisme*: Therefore as Christ was raised up from the dead

- dead unto the glory of his Father: So  
 let us walk in newnesse of life. *We*  
 Joh. 5. 14. *are made whole, let us sinne no more*  
*lest a worse thing happen unto us.*  
 We have put on the most precious  
 robe of Christs righteousness: There-  
 fore let us not defile it with the stains  
 of sinne. Our old man is crucified and  
 dead in baptisme: Let the new man  
 therefore live in us. We are regener-  
 Eph. 4. 23. *ated and renewed in the spirit of our*  
*minde by baptisme:* Therefore let  
 not the flesh domineere over the spirit.  
 2 Cor. 5. 17 *Old things are past: Behold all*  
*things are become new:* Let us therefore  
 therefore the oldnes of the flesh, pre-  
 vail against the newnesse of the spirit.  
 We are made the sonnes of God by  
 spirituall regeneration: Let us there-  
 fore live as it becometh the sonnes  
 of such a Father. We are made the  
 temple of the holy Ghost: Let us  
 therefore prepare a thankfull seat for  
 such a guest. We are received into  
 Gods covenant: Let us take heed  
 therefore that we do not serve un-  
 der the divell, and so fall from the  
 covenant of grace. Effect in us all  
 these things o blessed Trinitie in U-

nitie! Thou that hast given us such grace in baptisme, give us also the grace to persevere in it.

MEDITAT. XVIII.

Of the saving participation of the body and blood of Christ.

*He that doth eat and drink by faith  
Christs flesh and blood, salvation hath.*

**H**E that eateth my flesh, and John 6.54.  
drinketh my blood, shall live for  
ever, saith Christ. Exceeding great  
was the bounty and goodnesse of  
our Saviour, in that he did not one-  
ly assume our flesh, and exalt it to  
the throne of celestially glory, but al-  
so feedeth us with his body and  
blood unto eternall life. Oh the sa-  
ving delicacies of the soul! Oh the  
heavenly and angelicall food to be  
desired! Although the angels did 1 Pet. 1.12.  
desire to look into this mysterie,  
yet he did not assume the nature Heb. 2.16.  
of the angels, but the seed of  
Abraham. Our Saviour is nea-  
rer unto us, then unto the an-  
gels.

E gels

- gels : for we have knowledge of his  
 1 Joh.4.13. love by this , *in that he hath given  
 us of his own Spirit ; neither of his  
 Spirit onely , but of his body and  
 bloud : For so saith Truth it self , of  
 the bread and wine in the Eucha-*  
 Mat.26.26. *rist : This is my body ; This is my*  
 28 *bloud .* How can the Lord forget  
 those whom he hath redeemed  
 with his body and bloud , and whom  
 he hath nourished with his body  
 and bloud ? *He that eateth the flesh*  
 John 6. 54. *and drinketh the bloud of Christ , re-*  
 maineth in Christ , and Christ in him .  
 I do not much marvail therefore  
 Matt.10.30 *that the haire of our head are num-*  
 Luk.10.20. *bered , that our names are registred*  
 in heaven , that we are described in  
 Isa.49.16. *the hands of the Lord , and that we*  
 Isa.46.3. *are carried in his bosome , seeing that*  
 we are fed with the body and bloud  
 of Christ . Without doubt great is  
 the dignity of our souls , seeing  
 that they are fed with a price of  
 redemption of such value . Great also  
 is the dignitie of our bodies , which  
 being redeemed , and fed by the body  
 of Christ , become the habitacles and  
 temples of the holy Ghost , and the  
 dwell-

dwelling places of the whole and most holy Trinitie. It cannot be that they should remain in the grave, being fed with the body and bloud of our Lord. This is meat indeed. We eat it : But we change it not into the nature of our body, but are changed into it. We are the members of Christ, and are animated by his Spirit, and fed with his body and bloud. *This is the bread which came down from heaven, and giveth life unto the world :* He that eateth thereof shall never hunger. This is the bread of grace and mercy; Of this whosoever eateth, he shall *taste and see how sweet the Lord is*, and receive of *his fulnesse grace for grace.* This is the bread of life, not onely the living bread, but the quickning bread: *Who-soever eateth thereof, he shall live for ever.* This is the bread which came down from heaven; neither is it onely heavenly, but it makes those that eat thereof heavenly : They which eat it savingly in the spirit, shall become heavenly, because they shall not die, but shall be raised again at the last day. They shall be raised

John 6.51.

Psalm. 34.8

John 1.16.

John 6.50.

John 6.58.

John 6.54.



- again, but not to judgement; because he that eateth of this bread cometh not into judgement, not into condemnation; because *there is no condemnation to them that are in Christ Jesus*; but they shall be raised to life and salvation. For *he that eateth the flesh of the sonne of man, and drinketh his blood*, hath life in himself, and shall live through Christ. *His flesh is meat indeed, and his blood is drink indeed.* Let us be filled therefore with the meat, not of *our works*, but of the Lord. Let us be abundantly satisfied with the fatnesse, not of our house, but of the Lord. This is the true fountain of life; *He that shall drink of this water shall never thirst; But it shall become in him a fountain of water springing up unto eternall life.* All ye that thirst come unto these waters, and ye that have no silver, make haste, buy without money. Let them that thirst come, and come thou my soul that art vexed with the raging heat of sinne. But if thou beest destitute of the silver of thy merits, make haste rather: If thou hast no merits of thine

own, make haste the more ardently to the merits of Christ: Make haste therefore, and buy without silver. Here is the chamber of Christ and the soul, from which let not thy sinnes deterre thee, and into which let not thy merits enter. For what can be our merits? *They lay out their silver and not for bread, they labour and not for fulnesse.* Our labours do not satiate, neither is the grace of God bought with the silver of our merits: Therefore heare ô my soul, and eat that which is good, and thou shalt be delighted with fatnes. *These words are spirit and life, and the words of eternall life. The cup of benediction is the communion of the bloud of Christ, and the bread which we break is the participation of the Lords body.* We cleave unto the Lord: Therefore we are one Spirit with him. We are united unto him, not onely by the communion of nature, but also by the participation of his body and bloud. I do not therefore say with the Jews, *How can this man give us his flesh to eat?* But rather cry out, How doth the

Lord distribute unto us his flesh to eat, and his bloud to drink ! I do not pry into his power, but do admire his benevolence : I do not examine his majestie, but I reverence his goodnesse : His presence I beleeye, the manner of his presence I know not : I am certainly assured that it is most neare and inward. *We are members of his body: flesh of his flesh,* Eph. 5.30. *and bone of his bones. He dwelleth in us, and we in him.* John 6.56. My soul desireth to dive by cogitation into this most profound abyſſe : But cannot finde with what words to set forth and declare that goodnesse. And therefore is altogether amazed at the sight of the greatnesse of the grace of the Lord, & the glory of the blessed.

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MEDITAT. XIX.

Of the myſterie of the Lords Supper.

*Be wiſe: Do not too farre enquire  
To that thou rather ſhouldeſt admire.*

**I**N the Lords holy Supper there is ſet before us a myſterie to be trembled

trembled at, and to be adored of us  
 by all means : There is the treasure,  
 and treasure of divine grace. We  
 know that there was a *tree of life* Gen.2.9.  
 planted by God, whose fruit might  
 have conserved our first parents and  
 their posteritie by the fertilitie and  
 felicitie thereof. There was also plac-  
 ed in paradise a *tree of the know- 9*  
*ledge of good and evill:* But even that  
 which was appointed by God for  
 their salvation and life , and for an  
 exercise of their obedience , became  
 unto them an occasion of death and  
 condemnation, whilest they, poore  
 wretches, obeyed the divels allure-  
 ments , and their own desires. Here  
 also is prepared a tree of life , that  
 sweet wood, *whose leaves are forme- Eze.47.12.*  
*dicine, and whose fruit for meat:* The  
 sweetnesse thereof doth take away  
 the bitternesse of all evils , yea of  
 death it self. Unto the Israelites was  
 given *Manna* , that they might be Exod.16.  
 fed with heavenly food : Here is that 15  
 true Manna *which came down from John 6.51.*  
*heaven to give life unto the world.*  
 This is the heavenly bread, and the  
 angelicall meat , of which *whoever* 35

Lord distribute unto us his flesh to eat, and his blood to drink ! I do not pry into his power, but do admire his benevolence : I do not examine his majestie, but I reverence his goodnesse : His presence I beleve, the manner of his presence I know not : I am certainly assured that it is most neare and inward. *We are members of his body: flesh of his flesh, and bone of his bones. He dwelleth in us, and we in him.* My soul desireth to dive by cogitation into this most profound abyſſe : But cannot finde with what words to set forth and declare that goodnesse. And therefore is altogether amazed at the sight of the greatnesse of the grace of the Lord, & the glory of the blessed.

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### MEDITAT. XIX.

Of the myſterie of the Lords Supper.

*Beware: Do not too farre enquire  
To that thou rather ſhouldeſt admire.*

**I**N the Lords holy Supper there is set before us a myſterie to be trembled

trembled at, and to be adored of us  
 by all means : There is the treasure,  
 and treasure of divine grace. We  
 know that there was a *tree of life* Gen.2.9.  
 planted by God, whose fruit might  
 have conserved our first parents and  
 their posteritie by the fertilitie and  
 felicitie thereof. There was also pla-  
 ced in paradise a *tree of the know- 9*  
*ledge of good and evill:* But even that  
 which was appointed by God for  
 their salvation and life, and for an  
 exercise of their obedience, became  
 unto them an occasion of death and  
 condemnation, whilest they, poore  
 wretches, obeyed the divels allure-  
 ments, and their own desires. Here  
 also is prepared a tree of life, that  
 sweet wood, *whose leaves are for me- Eze.47.12.*  
*dicine, and whose fruit for meat:* The  
 sweetnesse thereof doth take away  
 the bitternesse of all evils, yea of  
 death it self. Unto the Israelites was  
 given *Manna*, that they might be Exod.16.  
 fed with heavenly food : Here is that 15  
 true Manna *which came down from John 6.51.*  
*heaven to give life unto the world.*  
 This is the heavenly bread, and the  
 angelicall meat, of which *whosoever* 35

- Exod. 28. *ver eateth, shall never hunger.* The  
 43. *Israelites had the ark of the cove-*  
*nant, and the mercy-seat, where they*  
 Exod. 33. 11 *might heare the Lord speak face to*  
*face : Here is the true ark of the co-*  
*venant, that is, the most sacred body*  
 Col. 2. 3. *of Christ, wherein the treasures of*  
*all science, knowledge, and wisdom*  
*are laid up.* Here is the true mercy-  
 Rom. 3. 25. *seat in the blood of Christ, which*  
 Ephes. 1. 6. *makes us to be beloved in the be-*  
*loved : neither doth he speak unto us*  
*onely by his inward consolation,*  
*but also dwelleth in us : neither doth*  
*he feed us onely with heavenly Mana-*  
 Isa. 66. 1. *na, but with himself. Here is the*  
*gate of heaven indeed, here is the an-*  
 Gen. 28. 12 *gels ladder : For can heaven be grea-*  
*ter then he that is in heaven ? Can*  
*heaven be more nearely united unto*  
*God, then the flesh and humane na-*  
*ture which he hath assumed ? Hea-*  
 Isa. 11. 2. *ven indeed is the throne of God : But*  
*in the humane nature assumed by*  
 Col. 2. 9. *Christ resteth the holy Spirit. God is*  
*in heaven : But in Christ dwelleth*  
 Ambrose. *the fulnesse of the divinitie. Certain-*  
*ly, this is a great and infallible pledge*  
*of our salvation. He had no greater*  
*thing*



thing to give unto us: For what is greater then himself? What is so closely united unto him as his humane nature, which is assumed into the fellowship of the most blessed Trinitie, and made the treasury of all heavenly goods? What is so nearely conjoynd unto him as flesh and blood? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: And shall not he then make us partakers of his grace? *Who ever hated his own flesh?* Eph. 5. 29.

How can the Lord then despise us whom he feedeth with his own flesh and blood? How can he forget those, unto whom he hath given the pledge of his own body? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we faint not in battell? We are deare unto Christ; because he bought us at so deare a price: We are deare unto Christ; because he feeds us with such deare and precious things: We are deare unto Christ; *because we are his* Eph. 5. 30. *flesh and members.* This is the onely Panacea of all spirituall diseases, this Ignatius.



*Bernard.*

is the medicine of immortalitie: For what sinne is there so great, that the sacred flesh of God cannot expiate? What sin is so great, that the quickning flesh of Christ cannot heal? What sinne so mortall, that is not taken away by the death of the Sonne of God? What fiery darts of the diuell can be so deadly, that they cannot be quenched in this fountain of divine grace? What so great stain of the conscience, that this blood cannot purge? The Lord was present

*Exo. 13. 21.* to the Israelites *in a cloud*, and *in fire*: But here is no cloud, but the

*Malac. 4. 2.* *sunne of righteousness*, the present light of our soules: Here is not felt the fire of Gods furie, but the heat of his love; neither doth he depart from

*John 14. 23* us, *but makes his mansion with us*. Our first parents were brought into

*Gen. 2. 8.* *paradise* that most sweet and fragrant garden, the type of eternall beatitude, that being put in minde of Gods bounty, they might perform due obedience unto their Creatour. Behold! Here is more then paradise in this place. For the creature is filled with the flesh of the Creatour: The

*penitent*

penitent conscience is cleansed by the bloud of the Sonne of God. By the body of Christ are nourished the members of Christ the Head. The faithfull soul is fed with divine and heavenly dainties. The sacred flesh of God, which the angels adore in the unitie of person, which the archangels reverence, at which the Powers do tremble, and which the Vertues admire, is our spirituall food. *Let Psal. 96. ix. the heavens rejoyce, and let the earth be glad,* but much more the faithfull soul, upon whom such and so great benefits are bestowed.

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## MEDITAT. XX.

Of serious preparation before we come to the Lords Supper.

*A wedding garment put thou on,  
Or keep from this communion.*

**H**ere is no common cheare, nor the feast of some ordinarie king, but here is the holy mysterie of the body and bloud of Christ to be handled

Gen. 18. 2.

2 Chro. 26.

16.

19.

1 Cor. 11.

27.

29.

1 Cor. 11.

28.

handled of us : Therefore a due preparation is required , lest we finde death in stead of life , and receive condemnation in stead of mercy. How did that most holy Patriarch so famous for the strength of his faith, how did he feare and tremble when the Son of God appeared unto him in the shape of man , and threatned that he would destroy Sodom? Here the Lambe of God is not set before us to look upon, but to be tasted and eaten. *Uzziah* coming inconsiderately unto the ark of the covenant, was by the Lord suddainly smitten with a leprosie : What wonder is it then, if *he that eats of this bread, and drinks of this wine unworthily, eateth and drinketh his own condemnation?* For here is the true ark of the new covenant, which was prefigured by the old. Now the Apostle teacheth true preparation in one word : *Let a man examine himself, and so let him eat of this bread.* Now as all divine examination is to be squared according to the rule of divine Scripture, so also is this, which *Paul* requires.

quires. Let us therefore consider in the first place our own infirmities: For what is man? *Dust* and *ashes*. We Gen. 18. 27. were made of the earth, we live of the earth, and we return to the earth.

What is man? Stinking seed, a sack *Bernard*. of dung, and meat for worms. Man was born to labour, and not to honour. Man is born of a woman, and therefore with guiltinesse: He liveth but a short time, and therefore in feare: He is full of many miseries, and therefore of weeping: many indeed, because both of body and soul. Man knoweth neither his beginning, nor his end. We have our being for a while like a fading flower: But this short life hath long sorrows and labours. Let us consider in the second place our unworthinesse: Verily, every creature in respect of the Creatour, is a shadow, a dream, nothing: Therefore man also. But man is unworthy in a greater and more grievous manner: For he offended his Creatour by his sinne. God is just by nature and by essence: Therefore by his nature and by his essence he is offended and displeased with sinne.

What

- Deut. 4.24. What are we stubble to that consuming fire? How shall our most filthy deeds appeare? How shall our iniquities which thou settest before thee, and our errorrs which thou placest in the light of thy countenance? God is infinite, and alwayes like himself, of infinite justice and infinite anger: And if in all his works, then certainly in his anger, justice, and revenge God is altogether great and wonderfull. *He that spared not his own sonne*, will he spare his own workmanship? He that spared not the most holy one, will he spare the wicked servant? God so hateth sinne, that he doth punish it even in the best beloved; as it appeares by Lucifer the prince of the angels. But let not this examination respect us onely, but the blessed bread also, which is the communication of the Lords body. Then shall the true fountain of grace, and the inexhaustible spring of mercy appeare. God cannot altogether neglect us, seeing that he maketh us partakers of his own flesh: *For who ever hated his own flesh?* Therefore this holy banquet shall transform

our souls : This most divine banquet  
 shall make us divine men ; untill at  
 length we be made partakers of fu-  
 ture happinesse, being made capable *Naxianzen*  
 of God wholly and onely, and whol-  
 ly like unto God. What we have  
 here by faith, and in a mysterie, there  
 we shall have in deed , and openly:  
 Yea our bodies have attained to this  
 dignitie , that in them we shall see  
*God face to face* : I say our bodies, *1. Cor. 13.*  
 which are now the temples of the *12.*  
 holy Ghost , and are sanctified and  
 quickned by the body and bloud of  
 Christ dwelling in us: This most ho-  
 ly medicine cures all the wounds of  
 sinne : This quickning flesh overco-  
 meth all mortall sinne : This is the  
 most holy seal of divine promises,  
 which we may shew before Gods  
 judgement. Having this pledge we  
 may glory, and be secure of eternall  
 life. If Christ his body and bloud be  
 exhibited unto us, assuredly all other  
 benefits by that most holy body and  
 most blessed bloud are prepared for  
 us: How can he that hath given us  
 the greater things, denie us the lesse?

He that hath given his sonne to us, *John 3. 16.*

how

- Rom. 8. 32. *how shall he not give all other things*  
 Rev. 19. 7. *with him? Let the sponse therefore*  
*be glad and rejoyce; for the time is*  
*at hand when she shall be called to*  
*the marriage of the Lambe: Let her*  
*put on precious apparrell, let her put*  
 Mat. 22. 12. *on her wedding garment; that she be*  
*not found naked. This garment is*  
*the bridegrooms righteousnes, which*  
*we put on in baptisme: But our righte-*  
*ousnesse is so farre from being a*  
*wedding garment, that it is as the*  
 Isa. 64. 6. *cloth of a menstruous woman. Let us*  
*be afraid therefore to bring the most*  
*filthy and stinking raggs of our*  
*works to this nuptiall solemnitie.*  
 2. Cor. 5. 3. *Let the Lord cover us, that ye be not*  
*found naked.*

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### MEDITAT. XXL.

#### Of Christs Ascension.

*Christ is ascended up on high:*  
*And we must up like eagles flie.*

**M**editate upon thy bridegrooms  
 ascension, thou faithfull soule:  
 For Christ withdrew his visible pre-  
 sence from the faithfull, to exercise  
 their



their faith: And *blessed are they that* Joh.20. 29.  
*see not, and yet beleeve. Where our* Mat.6.21.  
*treasure is, there let our heart be also:*

Christ our treasure is in heaven: Let  
 our hearts therefore *be set upon those* Col.3.2:  
*things that are heavenly, and medi-*  
*tate upon the things that be above.*

The spouse desires with most earnest  
 sighs the return of her beloved: So  
 let the faithfull soul desire the co-  
 ming of that day, when she shall be  
 admitted to the *marriage of the* Rev.10.7.

*Lambe:* Let her put her confidence  
 in the pledge of the holy Spirit,  
 which the Lord left unto her at his  
 departure: Let her put her confidence  
 in the body and bloud of the Lord,  
 which she receives in the mysterie of  
 the supper: And let her beleeve that  
 our bodies which are filled with this  
 incorruptible food, shall at length be  
 raised up again. That which we now  
 beleeve, we shall then see: Our hope  
 shall then be reall fruition: The Lord  
 is present unto us here, while we are  
 on the way, in a strange shape: But in  
 the mansion of our heavenly coun-  
 trey we shall behold him and know  
 him as he is. It was our Saviours  
 will,



- Acts 1.12. will, to ascend up from the mount of olives. The olive is a signe of peace and joy: Therefore not without cause did he ascend up from the mount of olives; because by his passion he hath purchased peace and tranquillity for terrified and amazed consciences. Not without cause did he ascend up from the mount of olives: For the court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things: seeing therefore we cannot follow him with our bodily feet, let us follow him with the feet of our holy desires. *Moses* also in like manner ascended up unto the Lord in the mount. The holy patriarchs worshipped in the mount. *Abraham* made choice of the mount, and *Lot* of the plain: Let the faithful soul leave the plain of this world, and by holy devotion go up to the heavenly mount: So shall she feel God speaking unto her inwardly, and that most sweetly: So in her prayers may she worship in spirit: So shall she be able with *Abraham* to escape the everlasting fire prepared for

for the plain of this world. Bethani<sup>c</sup>  
 signifieth a village of humilitie and  
 affliction, by which we must passe  
 to the kingdome of heaven, even as  
 Christ himself passed from the place  
 of affliction to the joyes of heaven.  
 Till this time heaven was shut, and  
 paradise, which is above, was kept  
 by a flaming sword: But now Christ Gen. 3. 24.  
 being conquerour doth set open hea-  
 ven unto us, to shew us the way into  
 our heavenly countrey, from which  
 we had fallen away. The disciples  
 stood lifting up their eyes, and looking A& 1. 11.  
 up towards heaven: So let the true  
 disciples of Christ lift up the eyes of  
 their heart to behold heavenly  
 things. Lord Jesus what a glorious Granat.  
 clause followed thy passion! How  
 happie and sudden a change is this!  
 How did I see thee suffering on  
 mount Calvarie, and how do I be-  
 hold thee now in the mount of  
 Olives! There thou wast alone; here  
 thou art accompanied with many  
 thousands of angels: There thou didst  
 ascend up to the crosse; here thou  
 didst ascend up into heaven in a  
 cloud: There thou wast crucified be-  
 tween

Eph. 5. 23.  
30.

Max. of the  
Resurrecti-  
on.

Eusebins.

tween theeves; here, thou dost rejoyce  
amongst the companies of angels.  
There, thou wast nailed to the cross  
as a condemned man; here, thou art  
at libertie, and dost deliver those that  
were condemned: There, dying and  
suffering; here, rejoycing and tri-  
umphing. *Christ is our head, we are  
his members:* Rejoyce therefore  
be glad thou faithfull soul for the  
ascension of thy head. The glory  
of the head is the glory also of the  
members. Where our flesh doth  
reigne, there let us beleewe that  
he shall also reigne. Where our blood  
doth rule, let us hope that we shall  
also obtain glory: Though our sinnes  
do hinder us, yet the communion of  
his nature doth not repell us: Where  
the head is, there shall the other mem-  
bers be also: Our head is entred into  
heaven: Therefore the members have  
just cause to hope for entrance, not  
onely so, but that they have posses-  
sion there already. Christ descended  
from heaven to redeem us; and again  
he ascended up into heaven to glori-  
fie us. Unto us was he born, for us  
did he suffer: For us therefore did he  
ascend.

ascend. Our charitie is confirmed by *Bernard*.  
 Christs passion, our faith by Christs  
 resurrection, our hope by Christs  
 ascension. We must follow Christ  
 our bridegroom not onely with our  
 ardent desires, but also with our good  
 works. Into that city, which is a-  
 bove, *nothing shall enter that is de-* *Rev. 21. 27.*  
*filed.* In token of this the angels that  
 came from the heavenly Jerusalem  
 appeared *in white apparell*, by which *A. 1. 10.*  
 puritie and innocencie is figured.  
 With the Doctour of humilitie there *Augustinus.*  
 ascended no pride; with the Authour  
 of goodnesse there ascended no ma-  
 lice; with the Lover of peace there  
 ascended no discord; and with the  
 Sonne of the Virgin there ascended  
 no lust. After the Parent of vertues  
 there ascend no vices; after the Just  
 there ascend no sinnes; and after the  
 Physician there can ascend no infir-  
 mities. He that desires to see God  
 hereafter face to face, let him here  
 so live as in his sight. He that hopes  
 for celestially things, let him contemne  
 terrestriall. O draw our hearts unto  
 thee, good Jesus!

## MEDITAT. XXII.

## An Homilie of the holy Ghost.

*God sealeth by his holy Spirit  
As many as shall life inherit.*

Acts 2.4.

Exod. 19.  
11.

Rom. 4.15.

OUR Lord ascending up into the heavens, and entring into his glory, sent the *holy Ghost* unto the disciples upon the day of Pentecost. As in the old Testament God when he proclaimed the law in *mount Sinai*, came down unto Moses: So when the Gospel was by the apostles to be propagated throughout all the world, the holy Ghost came down upon them. There, was thundring and lightning, and the loud sound of the trumpet; because the law doth thunder against our disobedience, and makes us subject to Gods indignation: But here, is the sound of a gentle winde; for the preaching of the Gospel doth lift up the souls that are cast down: There, was the feare and trembling of all the people; because the Law worketh wrath: But here, the whole multitude doth flock together

together to heare the wonderfull things of God; for by the Gospell we have accessle unto God: There, the Lord descended in fire, but it was in the fire of his wrath and furie; therefore was the mountain moved, and did smoak: But here, the holy Ghost descendeth in the fire of love, so that all the house is not shaken by the wrath of God, but is rather replenished with the glory of the holy Ghost. What wonder is it if the holy Ghost be sent from the court of heaven to sanctifie us, seeing that the Sonne was sent to redeem us. The passion of Christ had not profited us, unlesse by the Gospell it had been preached unto us; For what use is there of a treasure that is hid? Therefore our most mercifull Father did not onely prepare a great benefit by the passion of his sonne, but also would have it offered to all the world by sending the holy Ghost. The faithfull mother giveth unto her tender infant both her dugs. God who is faithfull doth send unto us both the Sonne and the holy Ghost. But the holy Ghost came upon the apostles,

- apostles, when they were assembled together at prayer *with one accord*
- A&. 2.1. *For he is the Spirit of prayer*, he is obtained by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Sonne, and the Sonne with the Father: For he is the mutuall substance of all love of the Father and the Sonne. This our spirituall conjunction with God is wrought by faith: But faith is the gift of the Spirit. It is obtained by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incense was offered unto God, *the temple was filled with the glory of the Lord*: So if thou offer unto God the sweet odours of prayers, the holy Ghost shall fill the temple of thy heart with glory. Let us here admire the mercy and grace of God: The Father promiseteth to heare our prayers, the Sonne maketh *intercession* for us, and the holy Ghost *prayeth* in us.
1. King. 8. 11. *The angels carry our prayers unto God, and the court of heaven is open*
- Psal. 50. 15. *The angels carry our prayers unto God, and the court of heaven is open*
- Rom. 8. 34. *The angels carry our prayers unto God, and the court of heaven is open*
- Gal. 4. 6. *The angels carry our prayers unto God, and the court of heaven is open*
- Ausline.* *The angels carry our prayers unto God, and the court of heaven is open*



open to receive our prayers. God  
 of his mercy doth give unto us the  
 effect of prayer; because he gi-  
 veth unto us the Spirit of grace and  
 prayer: He giveth unto us also the  
 effect of prayer; because he doth al-  
 wayes heare our prayers, if not ac-  
 cording to our will, yet according to  
 that which is most profitable for us.  
 The holy Ghost came *when they* Acts 2.1.  
*were all met together with one ac-*  
*cord in the same place.* For he is the  
 Spirit of love and concord that joyn-  
 eth us unto Christ by faith, unto God  
 by love, and unto our neighbour by  
 charitie. The diuel is the authour of  
 discord and separation: y our sinnes  
 he separates us from God; by hatred,  
 contention, and brawling, he sepa-  
 rates men one from another: But the  
 holy Ghost as in Christ he hath con-  
 joyned the divine and humane na-  
 ture, by his wonderfull *overshadow-* Luk. 1.35.1  
*ing*: So doth he by his gifts poured  
 upon us, conjoyn men with God,  
 and God with men. As long as the  
 holy Ghost remaineth in man by his  
 grace and gifts, so long doth man re-  
 main united to God. As soon as man

F

by



- by sinne falleth from faith and love, and shaketh off the holy Ghost, he is separated from God, and is deprived of that most blessed union. He that hath the holy Ghost hateth not his brother. Why? Because by the spirit he is made partaker of the mysticall body of Christ, whose members all the godly are: And *who ever hated his own members?* Yea more. He that is governed by the Spirit of the Lord, loveth even his enemies.
- Eph. 5. 29.** Why? Because *he that cleaveth unto the Lord, becomes one spirit with him:* And God causeth his sunne to rise upon the good and bad. And he
- 1. Cor. 6. 17.** *teth nothing which he hath made.*
- Mat. 5. 45.** He that hath the Spirit of God ready to be servant unto all, he to his power doth good unto all, he is ready for all to make use of, because God is the fountain of all mercy and grace to all. Now, the Spirit of God effects in man such motions as he himself is: As the soul gives unto the body life, sense, and motion: So the Spirit makes man spirituall, seasons his minde with divine saltneesse and directs all his members to the

performance of all duties towards God, and towards his neighbour. From heaven came that sound which was the signe of the coming of the holy Ghost: Because the holy Ghost is of an heavenly nature, to wit, of the same nature with the Father and the Sonne; from whom, that is, the Father and the Sonne, he proceedeth from all eternitie. Moreover, he maketh men to think upon heavenly things, & to seek those things which are above. He which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly Spirit. He came in the type of breath: *Ambros.* Because he affordeth unto the afflicted quickning consolation; and because we live according to the flesh by the reciprocall breathing out and sucking in of the aeriall spirit. He came under the type of spirit and breath: For he giveth unto us, To live according to our better part. *The* *John 3.8* *winde bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it comes, or whither it goes: So is every one that*

*is begotten of the Spirit. And it was*  
*meet that he should come in the type*  
*of breath : Because he proceeded*  
*from the Father and the Sonne by*  
*one breathing from eternitie. It was*  
*a powerfull breath : Because the*  
*grace of the holy Ghost comes with*  
*power. The holy Ghost moveth the*  
*godly, in whom he dwelleth, to all*  
*that is good, and so moveth them*  
*that they regard neither the threat*  
*of tyrants, nor the treacheries of Sa*  
*tan, nor the hatred of the world : he*  
*conferreth upon the apostles the gift*  
 Psal. 19. 4. *of tongues : Because their sound was*  
 Gen. 11. 7. *to go into all lands : And so the confu*  
*sion of tongues (which was the pu*  
*nishment of pride and rashness in*  
*the building of the tower of Babel)*  
*was taken away ; and the disper*  
*sions, by the gift of the holy Ghost*  
*through diverse tongues were gather*  
*ed together into the unitie of faith. It*  
*was meet that he should come in the*  
*figure of tongues : Because the holy*  
 2. Pet. 1. 21. *men of God did speak as they were*  
*inspired by him ; Because he spake by*  
*the apostles ; and because he putteth*  
*the words of God into the mouches*

of the ministers of the church. For these so great gifts blessed & praised be the holy Ghost together with the Father and the Sonne for ever and ever!

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MEDITAT. XXIII.

Of the Churches dignitie.

*Great is the churches dignitie,  
which chosen is Christs spouse to be.*

**C**onsider, thou devout soul, what a great benefit God hath bestowed upon thee, in calling thee to the communion of the church. *One Cant.6.9.*  
*is my beloved*, saith the Bridegroom in the Canticles: One indeed; because there is but one true and orthodox church, the beloved spouse of Christ. Without the body of Christ there is not the Spirit of Christ, and *he that Rom.8.9.*  
*hath not the Spirit of Christ is not his*; and he that is not Christs, cannot be made partaker of life everlasting. All that were without the ark *Gen.7.21.*  
of Noah did perish in the flood: And they that are without the spirituall ark of the church, must needs be

*Aufine.*

overwhelmed in everlasting destruction. He shall never have God to be his Father in heaven, that hath not the church for his mother upon earth. Consider, thou devout soul, that every day many thousands of souls descend into hell for this cause, because they are without the bosome of the church. Nature hath not separated thee from them, but onely the grace of God that sheweth mercie.

*Exo. 10. 21.* When *Egypt* was involved in palpable darknesse, the Israelites onely had light: So in the church onely is the light of divine knowledge. They that are without the Church, do passe from the darknesse of ignorance in this present life, to the darknesse of eternall damnation in the life to come. He that is not a part of the militant church, shall never be a part of the church triumphant: For these things following have a neare conjunction together, that is to say, God, the word, faith, Christ, the church, and life everlasting. The holy church of God is a mother, a virgin, and a spouse: She is a mothers. Because she brings forth spirituall sonnes

*chem.*

sonnes unto God every day. She is a virgin: Because she doth keep her self chaste from the embracements of the diuel and the world. She is a spoule: Because Christ hath betrothed her unto himself by an everlasting covenant, and hath given unto her the pledge of the Spirit. The church is that *ship that carries Christ* Matt. 8. 23. Chrysost. and his disciples, and brings them at length to the haven of everlasting felicitie: The church sails through the sea of this world with a prosperous course, having the stern of faith, God for her pylot, and the angels for her rowers, and carrying the companies of all the saints: In the midst thereof there is erected the saving tree of the crosse, upon which do hang the sails of evangelicall faith, by which she is carried to the securitie of eternall rest, by the breathing of the holy Ghost. The church is that *vineyard* that God hath planted in the field of this world, which he hath watered with his bloud, about which he hath set an *hedge* of angelicall guard, in which he hath made the *winepresse* Isa. 5. 2.

of his passion, and gathered out the stones and impediments thereof.

Rev. 12. 1. The church is that *woman clothed with the sunne*: Because she is arrayed with the righteousness of Christ. Shee treadeth the *moon under her feet*: Because she despiseth earthly things that are subject to sundry changes. Consider, thou devout soul, the exceeding great dignitie of the church, and render due thanks unto God. Great are the benefits which are in the church of God; but all do not meet with them. It is a

Cant. 4. 12. *garden enclosed, and a fountain sealed up*: No man sees the beautie of this enclosed garden, but he that is in it: Neither doth any one know the benefits that are in the church, but he that is himself in it. This

Cant. 1. 5. spouse of Christ is *black without*,  
Psal. 45. 13. *but beautifull within*. For *the kings daughter is all glorious within*. This

Matt. 8. 24. *ship is tossed with many tempests* of persecutions: This vineyard being bound doth rise up, and being

Rev. 12. 13, *cut down groweth up*. For this *woman* the infernall Dragon lyeth in wait after diverse manners. The church



church is a faire *Isle*: But yet *among* Cant. 2.2.  
*thorns*. The church is a most beauti- *Ambros.*  
 full garden: But when the North  
 winde of tribulations doth blow up-  
 on it, the spices thereof fall. The  
 church is Gods daughter: But she is  
 exceedingly hated of the world: She  
 looks for an heavenly inheritance  
 and therefore she is compelled to be  
 A pilgrim in this world. In this pil-  
 grimage she is oppressed, in her pres-  
 sure she is silent, in her silence she is  
 strong, in her strength she overcom-  
 eth. The church is a spirituall mo-  
 ther: But she is compelled to stand *John 19.25.*  
*under the crosse with Marie the mo-*  
*ther of Christ*. The church is a palm  
 tree: Because under the weight of  
 tribulations & tentations she grows  
 most. Consider, thou devout soul, the  
 dignitie of the church: And beware  
 thou commit nothing to her disho-  
 nour. The church is thy mother:  
 Take heed therefore that thou con-  
 temne not her voice. She is thy mo-  
 ther: Therefore thou must alwayes  
 hang upon her breasts. The breasts  
 of the church are the Word and the  
 Sacraments. The church is a virgin:



If therefore thou art her true sonne, abstain from the worlds embraces. Thou art a member of the virgin the church: See therefore that thou prostitute not the Virgins members, and so commit fornication with the diuel, by sinne. The church is the spouse of Christ, and so is every devout soul: Let her beware therefore that she cleave not unto Satan. Thou art the spouse of Christ: See thou loose not the earnest of the holy Spirit which he hath given thee. Thou art the spouse of Christ: Pray continually that the bridegroom would make haste and leade thee in unto the celestiall marriage. But the bridegroom will come in the night of securitie: *Watch therefore*, lest when he cometh he finde thee sleeping, and so shut thee out of the gate of eternall salvation. Let the oyl of thy faith shine, lest at the coming of the bridegroom thou bee constrained to desire it in vain. Thou art carried in the ship: See therefore that thou dost not throw thy self headlong into the sea of the world before thou comest to the haven: Thou art car-

Mar. 25. 13.

ried

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ried in the ship, pray that thou beest  
 not swallowed up by the tempests  
 of afflictions, and waves of tenta-  
 tions. Thou art called into the Lords *Math. 20. 1*  
*vineyard*: See that thou labourest  
 stoutly: Think upon the penny and  
 not upon the dayes labour. Thou art  
 the Lords vineyard: Cast away all  
 unprofitable branches, that is, the un-  
 fruitfull works of the flesh, and think  
 the whole time of thy life to be the  
 time of pruning. Thou art a vine-  
 branch in Christ the true vine: See  
 that thou dost remain in him and  
 bring forth much fruit: Because the  
 heavenly husbandman will *take a- John 15. 2.*  
*away every branch that bringeth not*  
*forth fruit, and purge that which*  
*bringeth forth fruit, that it may bring*  
*forth more fruit.* Thou hast *put on Gal. 3. 27.*  
*Christ* by faith, and art clothed with  
 this *sunne of righteousness*: See then *Mal. 4. 2.*  
 that thou treadest the *moon*, that is, *Revel. 12. 3.*  
 all earthly things *under thy feet*:  
 And esteem all other things little  
 worth in respect of eternall goods. O  
 good Jesus, thou that hast brought us  
 into the church militant, bring us at  
 length also into the church trium-  
 phant!

M E D I T

## MEDITAT. XXIIII

## Of Predestination.

*In Christ we are by God elect,  
without Christ God doth all reject.*

**O** Devout soul, as often as thou wilt meditate upon thy predestination, behold Christ hanging upon the crosse, *dying for the sinners of the whole world, and rising again for our justification.* Begin from Christ lying in the manger, and so thy disputation of predestination shall proceed orderly. *God elected us before the foundations of the world were layd;* but yet he elected us in Christ. If therefore thou art in Christ by faith, do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the number of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatly to be feared that thou wilt

Rom. 4. 25.

*Austine.*

Ephes. 1. 4.

wilt fall into the profunditie of de-  
 speration. Without Christ *God is a* Deur. 4.24.  
*consuming fire*: Take heed therefore  
 of coming too neare this fire lest  
 thou beest consumed. Without  
 Christs satisfaction, God by the  
 voice of his law accuseth all, and  
 condemneth all: Take heed there-  
 fore that thou drawest not the my-  
 sterie of predestination out of the  
 law. Search not into the reasons of  
 Gods counsells, lest thy cogitations  
 do much seduce thee. God dwelleth 1.Tim. 6.16,  
*in light that no man can attain unto*:  
 Presume not therefore to come unto  
 it rashly: But God hath revealed un-  
 to us the light of his gospell; and in  
 this thou mayst safely inquire into  
 the doctrine of this secret; and in this  
 light thou shalt see true light. Leave Psalm. 36.9.  
 the profunditie of this eternall decree  
 made from eternitie, and convert thy  
 self to the clearenesse of the manife-  
 station which was made in time. Ju-  
 stification made in time is the glasse Luther.  
 of election made without time. Out  
 of the law take notice of the wrath  
 of God for sinne; and repent: Out of  
 the gospell take notice of the mercy  
 of

of God through Christ his merit, and apply that unto thy self by faith: Take notice of the nature of faith, and shew it by thy godly conversation: Take notice of Gods fatherly chastigation in crosses, and endure through patience: And then at length begin to handle the doctrine of predestination: This method the Apostle teacheth: This method let him that is the Apostles disciple, follow. There are three things alwayes to be observed in this mystery: The mercy of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost by the Gospel sanctifying us. Gods mercy is universall, because he loved the whole world. *The earth is full of the Lords mercy*; yea his mercy is greater then heaven and earth: For it is as great as God is: For God is love. He hath witnessed by his word that he *will not the death of a sinner*: And if this be too little; he hath confirmed it with an oath: If thou canst not beleeve him for his promise, beleeve him for his oath. He is called the *Father of mercies*; because it is his property to spare and

psal. 33. 5.

ize. 33. 11.

Jerome.

Cor. 1. 3.

to have mercy. The cause and originall of shewing mercy, he hath from himself; of condemning and punishing, from another: Inſomuch that it may appeare that mercy and punishment proceed from him after a farre different manner. The merit of Chriſt alſo is univerſall; becauſe he died for the ſinnes of the whole world: What can then more plainly prove his mercy, then that he loved us, when as yet we were not: For it was his love that he created us. Moreover he loved us when we were turned away from him; For he ſent his Sonne to be our redeemer. To the ſinner adjudged to eternall torments, and not having wherewithall to redeem himſelf, the Father ſaith: Take my onely begotten Sonne, and give him for thee. The Sonne himſelf ſaith: Take away me, and redeem thy ſelf. Chriſt Cant. 2. 1. was a flower of the field, not a flower of the garden; becauſe the odour of his grace is not ſhut up to ſome few, but laid open to all. Doubt not of the univerſalitie of Chriſts merit: Chriſt ſuffering, prayed for them that crucified him;

him ; and poured forth his bloud for them, by whom it was poured forth. The promises of the Gospell are universall; because Christ saith unto all:

**Matt. ix. 28.** *Come unto me all ye that labour.*

That which was performed for all, is also offered to all: As farre as thou travailest amongst these goods by the foot of trust and confidence, so much

**Bernard** upon the  
**Can.**

also shalt thou obtain. God denies his grace unto no man, but unto him that thinks himself unworthy of it.

Consider therefore, thou faithfull soul, these three props of predestination, and rest upon them with the firm confidence of thy heart: Consider the benefits of Gods mercy that are past; and thou wilt not doubt of

**Bernard**  
upon the  
**116 Psalm.**

finall perseverance. When as yet thou wast not, God created thee: When by the fall of Adam thou wast condemned, he redeemed thee: When thou livedst in the world out of the church, he called thee: When thou wast ignorant, he instructed thee: When thou wentst astray, he redeemed thee: When thou sinnedst, he corrected thee: When thou stoodst, he upheld thee: When thou wast fallen, he lifted

ed.

ed thee up : When thou wentst, he  
 led thee : When thou camest unto  
 him, he received thee. His long-suf-  
 fering appeared; in that he expected  
 thee; and his mercy in that he par-  
 doned thee. Gods mercy, prevented *Psalm. 13. 6.*  
 thee : Hope firmly that it will also  
 follow thee. Gods mercy prevented *Austine.*  
 thee, that thou mightest be healed ;  
 and it shall also follow thee, that  
 thou mayst be glorified: It prevented *Savonar.*  
 thee, that thou mightest live godly ;  
 it shall also follow thee that thou  
 mayst live with him for ever. How  
 came it to passe that in thy fall thou  
 wast not ground to pieces? Who put  
 his hand under thee? Was it not the  
 Lord? Be confident therefore hereaf-  
 ter in Gods mercy, and hope assured-  
 ly for the end of perfect faith, that is,  
 eternall salvation. In whose hands *Bernard*  
 doth thy salvation consist more safe *upon the*  
 and certain, then in those which *3<sup>d</sup> Psalm.*  
*made both heaven and earth*, those *Isa. 66. 2.*  
*hands that are never shortned*, those *Isa. 59. 1.*  
 hands that do abound with the bo-  
 wels of mercy, and those hands that  
 have holes in them by which mercy  
 may flowe forth? But consider ô de-  
 vout



Eph. 1. 4.

vout soul, that we were *elected* of  
 God, *that we might be holy and*  
*blamelesse* : Whosoever therefore  
 study not to live an holy life, to them  
 belongs not the benefit of election.  
 We were elected in Christ: In Christ

2. Tim. 2. 19

we are by faith : Faith shewes it self  
 by love. Therefore where there is not  
 love, neither is there faith ; where  
 there is not faith, neither is there  
 Christ ; where there is not Christ,

Joh. 10. 28.

neither is there election: *The founda-*  
*tion of God standeth sure, having this*  
*seal: The Lord knoweth who are his;*

27.

Heb. 3. 6.

But let him depart from unrighteous-  
 nesse, whosoever calleth upon the  
 name of the Lord : *The sheep of*  
*Christ shall no man take out of his*

*hand, but yet let the sheep of Christ*

*heare his voyce. We are Gods house;*

But let us retain our confidence and  
 the glory of hope firm, even unto  
 the end : O Lord, thou that hast given

Philp. 2. 13 *us to will, give us also to perfect.*

MEDITAT.

## MEDITAT. XXV.

Of the saving efficacy of Prayer.

*Our prayers do pierce the starrie skies,  
And fetch down blessings from on hie.*

**I**T is an exceeding great benefit of *Austine.*  
 God towards us, in that he requires us to conferre with him familiarly by pious prayer: He bestoweth upon us the gift of prayer, and the fruit of prayer. Great is the force of prayer which is poured forth on earth, but hath its operation in heaven. The prayer of the righteous is the key of heaven: Prayer ascendeth, and deliverance descendeth from God: Prayer is a saving buckler, by which we repell all our adversaries *Ephes 6.16.*  
*darts. When Moses stretched forth* *Exod. 17.11*  
*his hands, Israel prevailed against*  
*the Amalekites: If thou stretchest* *Ambrose.*  
 forth thy hands towards heaven, Satan shall not prevail against thee. As *Hierom up-*  
 the enemy is kept off by the wall: *on Ezech,*  
 So the anger of God is repelled by the prayers of the saints. Our Saviour himself prayed, not that he had any  
 need,

need, but to commend unto us the dignitie thereof. Prayer is the tribute of our subjection : Because God hath commanded that we should every day offer unto him our prayers, as a spirituall tribute. It is the ladder of our ascension unto God: For prayer is nothing else but the souls travelling unto God. It is the buckler of our defence: For the soul of him that continueth in prayer is secure and safe from the assaults of the devil.

*Nazianzen.*

*Bernard.*

It is our faithfull messenger unto God : For it goes up unto his throne, and sollicitis him to aid us. This messenger never returns in vain : For God alwayes heares our prayers, if not according to our will, yet to our profit and salvation. We may assuredly hope for one of these two : Either he will give us that we ask, or else that which he knoweth to be more profitable for us. God gave his own Sonne that most excellent gift, being not entreated : What will he do then if he be entreated? We cannot doubt of the Fathers hearing, or the Sonnes interceding : Up-

Num. 7. 89. on all occasions thou mayest with

*Moses*

*Moses by prayer enter into the tabernacle,* and consult with God the Lord: And thou shalt speedily heare his divine answer. *Christ was trans-* Kempis.  
Luk. 9. 29.  
*figured* when he prayed: So in the time of prayer there are many changes wrought in the soul: For prayer Bernard  
upon the  
Cant.  
 is the light of the soul, and oftentimes leaves him in joy, whom she found in despair. With what face canst thou behold the sun, unless thou doest first worship him, who sends that most pleasant light for thee to look upon? How canst thou at thy table fall to thy meat, unless thou doest first worship him, who in his bounty bestowes it upon thee? With what hope darest thou commit thy self unto the darknesse of the night, unless thou doest first arm thy self by prayer? What fruit canst thou expect of thy labours, unless thou doest first worship him, without whose blessing all labour is unprofitable? If therefore thou wantest spirituall, or temporall blessings, Chrysost.  
*ask and* Mat. 7. 7.  
*receive.* If thou desirest Christ, *seek*  
 him by prayer, *and thou shalt finde:*  
 If thou desirest that the gate of di-  
 vine

Berthor.

1 Cor. 10. 4.

Exod. 17. 6.

Gen. 8. 21.

Cyprian.

Psal. 34. 8.

Anselm.

vine grace, & eternall salvation should  
 be opened unto thee, *Knock & it shall*  
*be opened unto thee*: If in the desert of  
 this world the thirst of tentations, &  
 the penury of spirituall goods afflict  
 thee: Come unto the *spirituall rock*,  
*which is Christ*, come with devotion,  
 and *strike* it with the rod of prayer,  
 & thou shalt feel the streams of divine  
 grace cool the thirst of thy penurie.  
 Wouldst thou offer an acceptable  
 sacrifice unto God? Offer thy prayers  
 so shall God *smell a sweet odour*, and  
 his wrath shall cease. Wouldst thou  
 every day converse with God? Love  
 prayer, which is the spirituall confere-  
 nce between God and the devout  
 soul. Wouldst thou *taste how sweet*  
*the Lord is*? Invite the Lord to the  
 house of thy heart by prayer. Prayer  
 pleaseth God, if it be made in a due  
 manner: Whosoever therefore desireth  
 to be heard, let him pray with wise-  
 dome, with fervency, with humilitie,  
 with faith, with perseverance, & with  
 confidence: Let him pray with wise-  
 dome, that is, for such things as tend  
 to the glory of God, & the salvation  
 of his neighbour; God is omnipo-  
 tent:

tent: Therefore do not thou in thy  
 prayers tie him to means. God is  
 most wise: Therefore do not thou  
 in thy prayers prescribe him an  
 order. Let not thy prayers break  
 forth rashly, but let them follow the  
 conduct of faith: Now faith hath re-  
 spect unto the word: Therefore such  
 things as God hath promised in his  
 word absolutely, pray for absolute-  
 ly, and such things as he hath pro-  
 mised with a condition, as temporall  
 things, pray for with a condition;  
 and such things as he hath in no wise  
 promised, in no wise pray for. God *Bernard.*  
 oftentimes gives in his wrath, that  
 which in his mercy he doth denie,  
 Therefore follow Christ who re-  
 signed his will wholly unto God.  
 Pray with fervencie: For how canst  
 thou desire that God should heare  
 thee, when thou hearest not thy self?  
 Wouldest thou have God mindfull  
 of thee, when thou art not mindfull of  
 thy self? *When thou wilt pray, go into* Mat. 6. 6.  
*thy closet, and shut thy doore.* Thy *Austine.*  
 heart is the closet, thou must enter in-  
 to it: If thou wilt pray as thou ought-  
 est, thou must shut the doore, that  
 the

the cogitations of worldly businesse may not trouble thee. Thy words come not unto Gods eares without the affection of the heart: The minde must be so inflamed with the heat of cogitation, that it may farre surpass what the tongue expresseth:

John 4. 23. *And this is to worship in spirit and in truth*, as the Lord requireth:

Luk. 6. 12. *Christ prayed in the mount, and lifted*

John 17. 1. *up his eyes unto heaven*: So we must

turn away our mindes from all the creatures, and turn them unto God.

Thou doest injurie unto God, if thou prayest unto him to attend unto thee, when thou doest not attend unto thy

1. The. 5. 17. self. We may pray *without ceasing*, if we pray in the spirit, that is, if our mindes do alwayes by holy desires watch unto God. There is not alwayes need of clamour, because God heareth even the sighes of our hearts, seeing that he dwelleth in the hearts of the godly. There is not alwayes need of words; because he is present even with the thoughts. Oftentimes one sigh moved by the holy Ghost, and offered to God in the spirit, is more acceptable to God then long repeti-

repetitions of prayers, where the tongue prayeth, and the heart is plainly dumbe. Let him pray with *Luther*. humilitie, and place no confidence in his own merit, but in the grace of God onely. If our prayers relie upon our own worth, they are condemned; yea though the heart for very devotion should sweat drops of blood. No man pleaseth God but in Christ: Therefore no man prayeth aright but through Christ and in Christ. The sacrifices did not please God, which were not offered on the onely altar of the tabernacle: So prayer pleaseth not God, unless it be offered upon the onely altar, which is Christ. God promised to heare the Israelites prayers, if they prayed *1. King. 8.* with their faces turned toward Jerusalem: So we in our prayers must convert our selves unto Christ, who is the temple of the divinitie. Christ at his passion being about to pray, cast himself *to the ground*: Behold how *Mark. 14. 35* that most holy soul humbled it self before the divine majestie! Let him *Anselm.* pray with faith, let him offer himself to want all joy, and to suffer all punishment.

**G**



*Kempis.**Austine.*

nishment. The sooner one prayeth  
the more profitably; the oftner, the  
better; the more fervently, the more  
acceptably with God. Let him pray  
with perseverance: For if God delay  
his benefits he commends them, and  
doth not deny them: The longer  
things are desired, the sweeter they  
are being obtained. Let him pray  
with confidence, that is, ask with  
faith, without doubting. O most me-  
ciful God, who hast commanded  
to pray, give us grace to pray aright.

## MEDITAT. XXVI.

Of the holy Angels appointed  
God to be our keepers.

*The Angels of the Lord protect  
All those that are the Lords elect.*

**C**ONSIDER, thou devout soul, how  
great the goodnesse of the Lord  
is, who hath made his angels thy  
keepers. Our heavenly Father sent  
his own Sonne to redeem us: The  
Sonne of God is made flesh to save  
us: The holy Ghost is sent to sanctify  
us: The angels are sent to protect us.

So then all the court of heaven doth as it were serve us, & convey their benefits unto us. I do not wonder now that all the inferiour creatures were made for man, seeing that the *angels* Psal. 34. 7. themselves, creatures farre more excellent, do not deny their ministerie unto us. What wonder is it that the heaven ministers light unto us by day, that we may labour, and darkness by night, that we may rest, seeing that those that dwell in heaven do minister unto us? What wonder is it that the aire affordeth us vitall breath, and all kindes of fowls to our service, seeing that the celestiall spirits watch over us for our safety? What wonder is it that the water affordeth us drink, purgeth away our filth, watereth things that are dried, and brings forth sundry kindes of fishes, when as the angels themselves are present with us, and do refresh us, when we are weary with the heat of calamities and tentations? What wonder that the earth beareth us, and nourisheth us with bread and wine, and furnisheth our tables with all kindes of fruits, and living creatures,

**Psal. 91. 11.** when as he hath given his angels charge to keep us in all our wayes,

**12** and to bear us up in their hands, that we dash not our foot against a stone.

The angels were solicitous concern-

**Luke 1. 31.** ing Christ: For an angel foretells his

**Luke 2. 10.** conception: An angel declares his na-

**Mat. 2. 13.** tivitie: An angel bids him flee into

**Mat. 4. 11.** Egypt: The angels minister unto him

**Luk. 22. 43.** in the desert: The angels minister un-

to him in the whole ministerie of his preaching: An angel is present with

**44.** him at the agonie of death: An angel

**Mat. 28. 2.** appears at his resurrection: The

**Act. 1. 10.** angels are present at his ascension: The

**Mat. 24. 31.** angels shall be with him when he

returns to judgement. So then, as the

angels waited upon Christ in the

dayes of his flesh, so also are they

solicitous for all them that are incor-

porated into Christ by faith. As they

served the head, so do they also serve

the members: They rejoyce to serve

them on earth, whom they shall

have their companions in heaven.

They do not deny their ministerie

unto them, whose most sweet fellow-

**Gen. 32. 1.** ship they hope for hereafter. The

angels of God appeared to Jacob in the

way to his countrey: So in this life,  
which is the way to our heavenly  
countrey, the angels are the keepers  
of the godly. The *angels* defend *Da-* Dan. 6. 22.  
*niel* in the midst of the *lions*: So like-  
wise they defend all the godly from  
the treacheries of the infernall Lion.  
The *angels* preserved *Lot* from the Gen. 19. 16.  
fire of *Sodom*: So by holy inspira-  
tions and protections against the di-  
vels tentations they often preserve us  
from the fire of hell: The *angels* car- Luk. 16. 22.  
ry the soul of *Lazarus* into *Abra-*  
*ham's* bosome: And so they translate  
the souls of the elect unto the palace  
of the heavenly kingdome. The an- Act. 12. 7.  
gel leads *Peter* out of prison: And  
so he doth often deliver the godly  
out of most apparent dangers. Great  
is the power of our adversarie the  
divel: But let the guard of the angels  
lift us up. Doubt not but these will be *Hierome*.  
present to aid thee in all dangers; be-  
cause the Scripture describeth them  
with *wings*, under the figure of *Che-* Exod. 25. 30.  
*rubim* and *Seraphim*, that thou maist Isa. 6. 2.  
know assuredly, that they will come  
with incredible celeritie to bring aid  
and succour. Do not doubt but these *Bernard*

will be thy protectors in all places; because they are most subtile spirits which no body can resist: All visible things give way unto them, and all bodies alike, though they be solid and thick, by them are penetrable and passable. Do not doubt but these spirits know thy dangers and afflictions; because *they alwayes behold the face of thy heavenly Father*, and are alwayes ready prest for his service: Know also, thou devout soul, that these angels are holy: Therefore study for holinesse, if thou wouldst enjoy their fellowship. Likenesse of conditions doth most beget friendship: Accustome thy self therefore to holy actions, if thou desirest to have the angels to be thy keepers. In every place and angle stand in awe and reverence of thy angel, and do nothing in his presence which thou wouldst be ashamed to do in the sight of man. These angels are chaste: Therefore they are driven away by filthy actions: Smoak drives away bees, and an ill savour drives away doves: So, lamentable and stinking sinne drives away the angels the keepers of our life.

Mat. 18. 10.

Basil.

life. If by sinne thou deprivest thy  
 self of their tuition: How canst thou  
 be safe from the divels treacheries?  
 If thou beest destitute of the angels  
 protection: How canst thou be safe  
 from the invasion of many dangers?  
 If thy soul be not fenced by the  
 wall of the angels defence: The divel  
 will easily overcome it by his deceit-  
 full perswasion. The holy angels Heb. i. 14.  
 are sent by God as his messengers to  
 us: Therefore thou must be reconci- *Luther.*  
 led unto God by faith, if thou wilt  
 have an angel to be thy keeper.  
 Where the grace of God is not, nei-  
 ther is there the guard of angels: Let  
 us behold the angels as Gods saving  
 hands, which are moved to no work  
 without his direction. There is joy  
 in heaven before the angels over  
 one sinner that repenteth. The teares  
 of the penitent are as it were the  
 wine of the angels: But an impeni-  
 tent heart puts to flight the angels  
 our keepers. Let us therefore repent,  
 that we may cause the angels to re-  
 joyce. The angels are of an heavenly  
 and spirituall nature: Let us therefore  
 think upon heavenly and spirituall  
 things,

- things that they may take pleasure to be with us. The angels are humble and hate pride altogether; because they are not ashamed to tend little children: *Why then is earth and ashes proud*, when the heavenly spirits so humble themselves? At death especially the diuels subtiltie is to be feared, because it is written that the
- Eccle. 10. 9.** *serpent* lieth in wait for the *heel*. The heel which is the extreme part of the body is the last term of our life. In that last agonie of death, the angels guard is most necessary; that they may deliver us from the fierie darts of the diuel, and carry our souls when it is gone out of the prison of our body, into the heavenly paradise. When *Zacharie* was in the temple busie about his holy function, the *angel of the Lord* came unto him: So likewise if thou delightest in the exercise of the word and prayer, thou maist rejoyce to have the angels thy protectours. O most mercifull God, thou that ledest us through the desert of this world by the conduct of the holy angels, grant that we may at length be carried
- Gen. 3. 15.**
- Luk. 1. 11.**

ried by them into the kingdome of heaven!

MEDITAT. XXVII.

Of the divels treacheries.

*The divels treacheries who knows?  
A thousand wayes he seeks our woes.*

CONsider, thou devout soul, in what danger thou art, because the divel thine adverfarie is alwayes lying in wait for thee. He is an ene-*Lactans.* mie, for boldnesse, most ready; for strength, most powerfull; for subtiltie, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable: He intiseth us into many sinnes, and having intised us he accuseth us before Gods judgement seat. He accuseth God to men, *chrysost.* and men to God, and men one to another. He exactly considers every *Camers.* ones naturall inclination; and then he layes for them the snares of tentations. As in the besieging of cities the besiegers come not against the strong and fortified places, but where they finde the walls weak,



the ditches plain, and the turrets without guard: So the diuel when he assaults the soul of man, first sets upon that part which he findes softest, and best affected for him the easier to work upon: If he be once overcome, he doth not presently remove, but comes again to tempt with greater force; that so he may by tediousness and neglect overcome those whom by violence of tentations he could not overcome. Against whom will he not use his subtile tricks, when he was so bold as to set upon the Lord of maiestie himself with his craft and subtiltie? What Christian will he spare, when he sought to winne Christs apostles themselves like wheat? He deceived *Adam* in his nature instructed: Whom cannot he deceive in his nature corrupted? He deceived *Judas* in the school of our Saviour: And whom will he not deceive in the world, the school of error? In all states the diuels treacheries are much to be feared. In prosperitie he lifts us up with pride: In aduersitie he drives us to despair: If he sees a man delighted with frugalitie, he intangleth

Marth. 4.3.

Luk. 22.31.

Gen. 3.4.

gleth him in the fetters of unsatiable  
 covetousnesse : If he sees a man of an  
 heroicall spirit, he sets him on fire  
 with flaming anger: If he sees a man  
 somewhat merrier then ordinary, he  
 incites him to burn with lust: Those  
 whom he sees to be zealous in reli-  
 gion, he labours to entangle in vain  
 superstition: Those whom he sees ex-  
 alted to dignities, he pricks them for-  
 ward with the spurres of ambition.  
 When he allureth a man to sinne, he  
 amplifies Gods mercie; and when he  
 hath cast him headlong into sinne, he  
 amplifies Gods justice : First he will  
 leade a man to presumption, and af-  
 terwards he labours to bring him to  
 desperation. Sometimes he assaults *Bernard*  
 outwardly by persecutions; some-  
 times he assaults inwardly by fierie  
 tentations: Sometimes he sets upon  
 us openly, and by force; sometimes  
 secretly, and by fraud. In eating, he *Austine*  
 sets before us gluttonie; in generating,  
 luxurie; in exercising, sluggishnesse;  
 in conversing, envie; in governing, co-  
 vetousnesse; in correcting, anger; in  
 dignitie, pride: In the heart he sets  
 evil cogitations; In the mouth, false  
 speak-

- speakings; In the other members  
 wicked actions: When we are awake,  
 he moves us to ill works; when  
 we are asleep, he moves us to filthy  
 dreams. So then in every place and in  
 every thing we must beware of the  
 divels treacheries. We sleep; but he  
 watcheth: We are secure; and he goes  
 about *like a roaring lion*. If thou  
 shouldst see a lion ready to assault  
 thee; how wouldest thou feare and  
 tremble! When thou hearest that the  
 infernall lion lies in wait for thee,  
 dost thou sleep soundly on both  
 eares? Consider therefore, thou faith-  
 full soul, the treacheries of this most  
 potent enemy, and seek the aid of  
 Ephes. 9. 14. spirituall arms: Let thy *loyns be*  
*girt with the girdle of truth*, and co-  
 vered with the *breast-plate of righte-*  
*ousnesse*: Put on Christs perfect  
 righteousness; and thou shalt then  
 be safe from the divels tentations.  
 Cant. 2. 14. Hide thy self in the holes of Christs  
 wounds, as often as thou art terrified  
 by the darts of this malignāt serpent.  
 The true beleever is in Christ: As  
 Joh. 14. 30. therefore Satan *hath no power over*  
Christ; so hath he no power over the  
crue

# MEDITATIONS. 157

true beleever. Let thy feet be shod Ephes. 6. 15.  
 with the preparation of the Gospel of  
 peace. Let our confession of Christ  
 be alwaies heard in our mouthes: So  
 no tentations of the diuel shall hurt  
 us. The words of the enchanter do  
 not so drive away the corporall ser-  
 pent; as the voice of constant confes-  
 sion doth put to flight this spirituall  
 serpent. Take the shield of faith, to Ephes. 6. 16.  
 quench all the fierie darts of this  
 most wicked enemy. Faith removes  
 mountains; understand the mountains  
 of doubts, persecutions and tentati-  
 ons. The Israelites whose doore posts  
 were signed with the blood of the  
 paschall Lambe, were not smitten by  
 the destroying angel: So likewise  
 those whose hearts are by faith  
 sprinkled with the blood of Christ,  
 shall not be hurt by this destroyer.  
 Faith relies upon Gods promises:  
 Now Satan cannot overthrow Gods  
 promises: Therefore Satan cannot  
 prevail against faith. Faith is the light  
 of the soul, and the tentations of the  
 malignant spirit do soon appeare  
 through this light. By faith our  
 finnes are thrown into the profound Mic, 7. 19.

See

speakings; In the other members wicked actions: When we are awake, he moves us to ill works; when we are asleep, he moves us to filthy dreams. So then in every place and in every thing we must beware of the divels treacheries. We sleep; but he watcheth: We are secure; and he goes

**1 Pet. 5. 8.** about *like a roaring lion*. If thou shouldest see a lion ready to assault thee; how wouldest thou feare and tremble! When thou hearest that the infernall lion lies in wait for thee; dost thou sleep soundly on both eares? Consider therefore, thou faithfull soul, the treacheries of this most potent enemy, and seek the aid of

**Ephes. 9. 14.** spirituall arms: Let thy *loyns be girt with the girdle of truth*, and covered with the *breast-plate of righteousness*: Put on Christs perfect righteousness; and thou shalt then be safe from the divels tentations.

**Cant. 2. 14.** Hide thy self in the holes of Christs wounds, as often as thou art terrified by the darts of this malignāt serpent. The true beleever is in Christ: As

**Joh. 14. 30.** therefore Satan *hath no power over Christ*; so hath he no power over the

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 through this light. By faith our  
 finnes are thrown into the profound Mic, 7. 19.

*sea of Gods mercy; and in that the fierie darts of the diuel shall be easily quenched. We must put on likewise the helmet of salvation, that is, holy hope. Endure tentation, and expect an issue out of the tentation: For God is the moderator of them that contend, and the crown of them that overcome. If there be no enemy, then no fight; if no fight, no victory; if no victory, no crown. Better is that fight that brings us nearer to God, then that peace which alienateth us from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevail more with thee, then the contradictions of the diuel. Christ overcame all Satans tentations by the word: And still by the word Christians overcome all Satans tentations. To conclude: In prayer thou hast great aid against tentations. As often as the little ship of the soul is ready to be overwhelmed with the waves of tentations, awake Christ by thy prayers. We overcome visible enemies by striking, but we overcome our invisible enemy*

Ephes. 6. 17

Gregor.

Savonar.

Nazianzen.

Matth. 4. 4.

Augustine.

me by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee we also may overcome!

MEDITAT. XXVIII.

Generall rules of a godly life.

*He's onely wise who God doth know,  
And doth by life his knowledge show.*

**E**Very day thou drawest nearer to thy death, judgement, and eternitie: Therefore think every day how thou maist be able to stand in that most strict and severe judgement, and so live for ever. Look diligently unto thy thoughts, words, and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds. Every evening think that thou shalt die that night: Every morning think that thou shalt die that day. Do not deferre thy conversion and good works till to morrow; because to morrow is uncertain, but death is certain, and hangs over thy head every day. Nothing is more contrary  
to

Ecclesiastes  
12.14.



Ecclesiast.  
18.22.

to godlinesse then delay : If thou contemnest the inward calling of the holy Spirit, thou shalt never attain to true conversion. Deferre not thy conversion and good works till thy old age ; but offer unto God the flower of thy youth. It is uncertain whether the young man shall live till he be old : But it is certain that destruction is prepared for the young man which is impenitent. No age is fitter for Gods service, then youth which flourisheth in strength both of body and minde. For no mans sake undertake an evil cause ; for it is not that man but God that shall hereafter judge thee. Do not therefore preferre the favour of men before the grace of God. In the way of the Lord either we go forwards, or else we go backwards : Therefore examine thy life every day whether thou goest forwards or backwards in the study of pietie. To stand in the way of the Lord, is to go back : Do not delight then to stand still in the course of godlinesse ; but study alwayes to walk in the way of the Lord. In thy conversation be courteous

teous towards all, grievous to none,  
 familiar with few. To God live pi-  
 ously, to thy self chastly, to thy  
 neighbour justly. Shew favour to  
 thy friend, shew patience towards  
 thy enemy, shew thy good will to-  
 wards all, and thy bounty to whom  
 thou art able. In thy life die daily  
 unto thy self and unto thy vices: So  
 in death thou shalt live unto God.  
 Let mercy appeare in thy affection, *Hugo.*  
 courtesie in thy countenance, humili-  
 tie in thy attire, modestie in thy  
 neighbourhood, and patience in tri-  
 bulation. Alwayes think upon three  
 things past, the evil committed, the  
 good omitted, and the time preter-  
 mitted. Alwayes think upon three  
 things present, the brevitie of this  
 present life, the difficultie of being  
 saved, and the paucitie of them that  
 shall be saved. Alwayes think upon  
 three things to come: Death, then  
 which nothing is more horrible;  
 judgement, then which nothing is  
 more terrible; the pains of hell, then  
 which nothing is more intolerable.  
 Let thy evening prayers amend the  
 sinnes of the day past. Let the last  
 day

day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell; and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memorie: The eye that sees all, the ear that heares all, and the book wherein all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour. That is the best life which is busied in the service of others: Shew obedience and reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy body be subject to thy minde, and thy minde to God. Bewail thy evils past, and esteeme not the goods that are present, and desire with all thy heart the goods which are future. Remember thy sinne, to grieve for it: Remember death, that thou mayst cease from sinne: Remember Gods justice, that thou mayst be kept in feare: Remember Gods mercy, that thou mayst not despair. As much as thou canst

*Bernard*

*Petrarch.*

*Bernard.*

ults of *abst*, withdraw thy self from the  
*think* world; and addict thy self wholly  
*ay in* into the service of the Lord. Al-  
*God* wayes in delights think that thy  
*pent* chastitie is in danger; in riches think  
*thee* that thy humilitie is in danger; in  
*me* many busineses think that thy god-  
*care* lineesse is in danger. Study to please  
*ere* none but Christ: Feare to displease  
*acō* none but Christ. Alwayes pray thou  
*hee* unto God to command what he will,  
*olly* and to give what he commands. Pray  
*best* unto him to cover what is past, and  
*of* to govern what is to come. As thou  
*va* desirest to seem, so also thou must be.  
*usef* For God judgeth not according to  
*in* the shew, but according to the truth.  
*dy* In thy words take heed of much bab- *Matt. 6. 7.*  
*hy* ling: because for every idle word *Matt. 12. 36*  
*st* thou must give an account in the day  
*re* of judgement. Thy works, be they  
*rt* what they will, do not passe away;  
 but are cast as certain seeds of eterni-  
 tie: If thou sowest in the flesh, of the *Gal. 6. 8.*  
 flesh thou shalt reap corruption: If  
 thou sowest in the spirit, of the spirit  
 thou shalt reap life everlasting. The  
 honours of the world shall not fol-  
 low thee after death; neither shall  
 thy

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 low thee after death; neither shall  
 thy

Rev. 14. 13.

Cyprian.

Kempis.

thy heaps of riches follow thee; neither shall thy pleasures follow thee; neither shall the vanities of the world follow thee: But, after all, *thy works shall follow thee*: As therefore thou desirest to be at the day of judgement, to day appeare to be such in the sight of God. Do not esteem those things that thou hast; but rather esteem those that thou wantest. Be not proud for what is given thee, but be humbled rather for that which is denied thee. Learn to live whiles thou mayest live: In this life is eternall life either obtained or lost: After death there is no time to work, but the time of recompence begins. In the life to come working is not expected, but the reward of working. Let holy meditation bring forth in thee knowledge, and knowledge compunction, and compunction devotion, and let devotion make prayer. The silence of the mouth is a great good for the peace of the heart. The more thou art separated from the world, the more acceptable thou art unto God. Whatsoever thou desirest to have, ask of God; whatsoever

# MEDITATIONS. 165

whatsoever thou hast, give unto God.  
 He that is not thankfull for that  
 which is given already, is unworthy  
 to receive more. Gods graces cease to  
 descend, when our thanks cease to  
 ascend. Whatsoever hapneth unto thee, make use of it for good: When  
 thou art in prosperitie, think that  
 thou hast then an occasion to blesse  
 and praise God: When thou art in  
 aduersitie, think that thou art then  
 put in minde of thy repentance and  
 conversion. Shew the strength of thy  
 power in helping; the strength of  
 thy wisdom in instructing; and  
 the strength of thy riches in doing  
 good. Let not aduersitie cast thee  
 down, neither let prosperitie lift  
 thee up. Let all thy life be directed  
 unto Christ as unto the mark; Fol-  
 low him in the way, that thou mayst  
 overtake him in thy countrey. In all  
 things have a speciall care of pro-  
 found humilitie, and ardent charitie.  
 Let charitie lift up thy heart unto  
 God, that thou mayest cleave unto  
 him: And let humilitie keep thy  
 heart down, that thou beest not  
 proud. Judge God to be a Father,

*Bernard,*

*Lud. Vives.*

*Tertull.*

for



for his clemencie ; a Lord, for his discipline ; a Father, for his power and gentlenesse ; a Lord, for his severity and justice : Love him as a Father, piously ; feare him as a Lord, necessarily : Love him , because he willethe mercy ; feare him, because he willethe

Pfal. 37. 5. not sinne : Feare the Lord and *trust* in him : acknowledge thy misery, and proclaim his mercy : O God

Phil. 2. 13. thou that hast given us to *will*, givest also grace to perfect.

### MEDITAT. XXIX.

Of the shaking off securitie.

*To live it is not, but to die,  
To live in all securitie.*

Bernard.

Consider, thou devout soul, what Can hard matter it is to be saved ; and thou shalt easily shake off all securitie. At no time, and in no place is there securitie: Neither in heaven, nor in paradise ; and then much lesse in the world. An angell fell in the presence of the divinitie ; and Adam fell in the place of pleasure : Adam

Gen. 2. 27. was created after the image of God, and

and yet notwithstanding he was deceived by the treacheries of the di-  
 vel: *Solomon* was the wisest of men, 1 Kin. 3. 12.  
 and yet his *wives* turned away his 1 Kin. 11. 3.  
*heart* from the Lord. *Judas* was in  
 the school of our Saviour, and did  
 every day heare the saving word of  
 that chief Doctour; and yet was not Luk. 22. 3.  
 he safe from the snares of Satan: He  
 was plunged headlong into the pit  
 of covetousnesse, and so into the pit  
 of eternall punishment. *David* was 1 Sam. 13.  
 a man after Gods own heart, and he 14  
 was unto the Lord as a most deare  
 sonne; and yet by murther and adul- 2 Sam. 12. 6  
 terie he became the sonne of death.  
 Where then is there securitie in this  
 life? Relie with an assured confi-  
 dence of heart upon the promises of  
 God; and thou shalt be safe from  
 the invasions of the divel. There is  
 no securitie in this life; but that  
 which is infallibly promised to those  
 that beleeve, and walk in the way of  
 the Lord: But when we come unto  
 future happinesse, then at length we  
 shall have full securitie. In this life *Gerson*  
 feare and religion are coupled toge-  
 ther; neither must one be without  
 the

the other: Be not secure in aduersitie, but whatsoever aduersitie happeneth unto thee in this life, think that it is the reward of thy finnes. God often punisheth secret offences by open corrections: Think upon the grievous stains of thy finnes, and feare him that shall judge thee for thy finnes according to his justice. Be not secure in prosperitie: For God is angry with him that is not punished in this life. What are the afflictions of the godly? Bitter arrows sent from the sweet hand of God. God esteems many in this life unworthy to be punished, whom notwithstanding he reprobateh for ever. Outward felicitie is oftentimes a signe of eternall damnation: Nothing is more unhappy then the happinesse of sinners, and nothing more miserable then he that knowes no misery. Whither soever thou turnest thine eyes, thou seest cause of grief, and findest remedies against securitie: Think upon God above, whom we have offended: Think upon hell beneath, which we have deserved: Think upon the sunne behinde, which we have

*Nazianz.*

*Austine.*

com.

committed : Think upon the judgement before, which we stand in feare of: Think upon the conscience within, which we have defiled : And think upon the world without, which we have loved. Consider whence *Bernard* thou camest; and be ashamed : Consider where thou art; and be sorrowfull : Consider whither thou goest; and tremble. The *gate* of salvation is *Matt. 7.14.* narrow; but the way of salvation is yet narrower. God hath given unto thee the treasure of faith, but thou carriest it about thee *in vessels of clay:* 2. Cor. 4. 7. He gave thee the *angels* to be thy *Psalm. 91. 11.* keepers: But the diuel is not farre off; and he is ready to seduce thee. Thou art *renewed in the spirit of thy minde:* Ephes. 4. 23 But yet thou hast much of the oldnes of the flesh. Thou art set in the state of the grace of God: But yet thou art not set in eternall glory. There is a mansion prepared for thee in heaven: But yet thou must endure first the afflictions and assaults of the world. God hath promised forgivenessse to *Anselm.* him that repenteth: But he hath not promised will to repent to him that sinneth. The consolations of eternall

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life

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life expect thee: But yet thou must  
 Act. 14.22. expect to enter in through many tribulations. The crown of eternall reward is promised unto thee: But first thou must fight the great fight, and be conquerour. God doth not change his promise: Neither must  
 Cyprian. thou change the study of holy life. If the servant doth not what the Lord commandeth; then the Lord will do  
 Isidor. what he hath threatned. Let a man therefore lament and grieve, shaking off all security, lest in the just and secret judgement of God he be forsaken, and left in the power of the devils to be destroyed. If thou hast  
 Bernard. the grace of God, so delight thyself in it, as knowing that it is the gift of God, & that thou dost not possesse it by any hereditarie right: Yet be thou so secure concerning it, that thou canst not loose it, lest on a suddain when God shall withhold his gift, and withdraw his hand, thou beeest discouraged, and become more sorrowfull then is fit: But happy shalt thou be if thou labourest with all care and diligence to avoid security the mother of all evil. God will not forsake thee:

# MEDITATIONS. 171

thee: But take heed that thou doest not forsake God. God hath given thee his grace: But pray thou unto him that he would also give thee perseverance. God bids thee be certain of thy salvation: But he bids thee not be secure. Thou must *fight* valiantly, that thou mayest at length triumph gloriously. Thy flesh within thee fighteth against thee: And the enimie the nearer he is, the more he is to be feared. The world about thee fighteth against thee: And the greater the enimie is, the more to be feared. The diuel above thee fighteth against thee: And the more potent the enimie is, the more to be feared. Through the power of God feare not to encounter with these enemies: Through the power of God thou shalt be enabled to obtain the victorie. But thou canst not overcome these so great enemies by securitie, but by assiduitie in fighting: The time of life is the time of fight: Then thou art most assaulted, when thou knowest not that thou art assaulted: Then do thy enemies most gather their forces together, when they

2.Tim.4.7.



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Iſidor.

Bernard.

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umph gloriously. Thy fleſh within  
thee fighteth againſt thee: And the  
emie the nearer he is, the more he  
is to be feared. The world about  
thee fighteth againſt thee: And the  
greater the emie is, the more to be  
feared. The diſſel above thee fighteth  
againſt thee: And the more potent  
the emie is, the more to be feared.  
Through the power of God feare not  
to encounter with theſe enemies:  
Through the power of God thou  
ſhalt be enabled to obtain the victo-  
rie. But thou canſt not overcome  
theſe ſo great enemies by ſecuritie,  
but by affiduitie in fighting: The  
time of life is the time of fight: Then  
thou art moſt aſſaulted, when thou  
knoweſt not that thou art aſſaulted:  
Then do thy enemies moſt gather  
their forces together, when they

seem to grant truce. They are vigilant: And dost thou sleep? They make themselves ready to hurt: And dost not thou make thy self ready to resist? Many faint by the way, & never come home into their country: How many of the Israelites dyed in the wilderness, and never came to see

**Deut. 1. 35.** the promised *land*? How many spirituall sonnes of *Abraham* do perish in the wildernes of this world, & never come to enjoy the promised inheritance of the kingdome of heaven? Nothing is more powerfull to make us shake off securitie, then to think of the paucity of them that endure to the last. Let it therefore be our onely desire, to attain to the glory which is in heaven: Let it be our onely love to come thither: Let it be our onely grief that we are not already come thither: And let it be our onely feare that we come not thither: That so we may have no joy but in those things that either further us in the way thither, or give us hope of coming thither. What doth it profit thee to rejoyce for a moment, and to lament for ever? What joy can there be in this

*Anselm.*

this life, when that which delighteth  
 passeth away, and that never passeth  
 away which tormenteth? We live in  
 securitie, as if we were past the snare  
 of death & day of judgement. Christ  
 saith, that he will *come* to judgement  
*at such an houre as we think not of.* Mat. 24. 24.  
 This saith truth it self, and again he  
 repeats it: Heare this and feare. If the  
 Lord will come at such an houre as  
 we think not of, we have great cause  
 to feare; that so we come not unto  
 judgement unprovided. If we ~~cannot~~  
~~improvise~~; how shall we be able  
 to endure the strict examination in  
 judgement? Notwithstanding, that  
 which is lost in this one moment can-  
 not be recovered again for ever. In  
 the shortnes of one moment, judge-  
 ment shall passe what we shall be for  
 all eternitie. In this one moment life  
 or death, damnation or salvation,  
 punishment or eternall glory shall be  
 appointed to every one. Lord thou  
 that hast given us grace to that which  
 is good, give us also perseverance in  
 that which is good!

## MEDITAT. XXX.

Of the holy imitation of Christ his life.

*Christs life must be a rule to thee,  
If Christs disciple thou wilt be.*

Gregor.

**T**He holy life of Christ is the most perfect pattern of all vertues: Every action of Christ serves for our instruction. Many would

Bernard

follow Christ, but they will not follow him: They would enjoy Christ

Matt. 11. 29

but they will not imitate him. *Learn*

*of me, for I am meek and lowly in*

*heart,* saith our Saviour: Which

thou wilt be Christs disciple, thou

canst never be a true Christian: Let

not Christs passion onely be thy mo-

rit, but let his action also be thy ex-

Can. 5. 10.

ample to live after: Thy *behaviour*

*white and ruddy:* Be thou also ruddy,

by the sprinkling of his blood; and

white, by the imitation of his life.

For how dost thou love Christ, if

John 14. 15

thou lovest not his holy life? *If ye*

*love me, keep my commandments,*

saith our Saviour: Therefore, he that

keepeth

keepeth not his commandments loveth him not. Christs holy life is the perfect rule of our life: And this one rule of Christs life, is to be preferred before all the rules of *Francis*, or *Benedict*. If thou wilt be the adopted sonne of God, consider what was the life of his onely begotten Sonne. If thou wilt be a coheire with Christ, thou must be a follower of Christ. He that liveth in vices, hath given himself to the service of the divel; And he that will be with the divel, how can he be with Christ? To love 1. John 3.8. sinne, is to love the divel; because all sinne is from the devil: How then can he that is a lover of the divel, be a lover of Christ? To love God, is to love holy life; because all holy life is from God: How then can he that is not a lover of holy life be a lover of God? The doing of the work Gregorie. is the triall of love: It is the property of love to follow and to obey him that is beloved, to will the same that he willeth, and to be affected as he is: If then thou lovest Christ truly, thou wilt obey his commandments, thou wilt with him love holy life,

Ephes. 4. 23 and being renewed in the spirit of thy minde thou wilt think upon hea-

John 17. 3. venly things. *Eternall life* consists in the *knowledge of Christ*: And he that loves not Christ, knowes him not. He that loves not humilitie, chastitie, gentlenesse, temperance, and charitie, loves not Christ: Because the love of Christ was nothing else but humilitie, chastitie, gentlenesse, temperance, and charitie. Christ saith that

Matt. 7. 23. he *knows not them*, that fulfill not the will of his Father: Therefore they also know not Christ, that fulfill not the will of their heavenly Father. But what is the will of our heavenly Father? It is according to the Apo-

1. Thes. 4. 3. stle, *our sanctification*. He is not of

Rom. 8. 14. Christ that hath not the Spirit of Christ: Now where the Spirit of Christ is, he is present with his gifts and fruits. But what are the fruits of

Gal. 5. 22. the Spirit? *Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance*. As the holy

23. Isa. 11. 2. Ghost rested upon Christ; So doth

Matt. 3. 16. he also rest on all those that are in Christ, by true faith: Because the spouse of Christ doth run in the odour

dour of Christs ointments. *He that* Cant. 1. 3.  
*cleaveth unto the Lord, is one Spirit* 1. Cor. 6. 17.  
*with him.* As the carnall copulation Mar. 19. 5.  
 of the man and the woman maketh  
 of them one flesh: So the spirituall  
 conjunction of Christ & the faithfull  
 soul maketh of them one spirit. And  
 where there is one spirit, there is one  
 will; and where there is the same  
 will, there are the same actions:  
 Therefore he that doth not conform  
 his life to the life of Christ, is con-  
 vinced that he neither doth cleave  
 unto God, neither hath his Spirit. *Is* Granat.  
 it not meet that we should conform:  
 all our life to the life of Christ, who  
 in love conformed himself wholly  
 unto us? *God manifesting himself in* 1 Tim. 3. 16.  
*the flesh*, set before us an example of  
 holy life; that whosoever doth not  
 live an holy life, might be without  
 excuse as concerning the flesh. No  
 life is more pleasant or quiet then  
 the life of Christ; because Christ is  
 true God: And what can enjoy more  
 pleasure or tranquillitie then God,  
 who is the chiefest good? This life  
 bringeth forth short joy, but draws  
 with it eternall sorrow. To whom-



foever thou conformest thy self in this life, to him also shalt thou be conformed in the resurrection: If thou beginnest here to conform thy self unto the life of Christ; thou shalt in the resurrection be more fully conformed unto him. If thou conformest thy self unto the diuel by sinne; thou shalt in the resurrection be conformed unto him by torment.

*Mar. 16. 24. He that will follow me, let him deny himself, saith our Saviour, and take up his crosse daily. If in this life thou denyest thy self; at the day of judgement Christ shall acknowledge thee for his. If for Christ here in this life thou renouncest thine own honour, the love of thy self, and thine own will; in the life to come Christ will make thee partaker of his honour, of his love, and of his will. If in this life thou partakest of the crosse; in the life to come thou shalt partake of eternall light: If in this life thou partakest of tribulation; in the life to come thou shalt partake of consolation: If in this life thou partakest of persecution; in the life to come thou shalt partake of a most large retri-  
bution.*

# MEDITATIONS. 179

bution. He that shall *confesse me before* Mat. 10. 32.  
*foremen*, saith our Saviour, *him also*  
*will I confesse before my Father which*  
*is in heaven*: But we must confesse  
 Christ not onely by the profession of  
 doctrine, but also by conformitie of  
 life; So shall he at length at the day  
 of judgement acknowledge us for  
 his. *Whosoever shall deny me before*  
*men, him also will I deny before my*  
*Father which is in heaven.* Christ is  
 not onely denied by words, but also,  
 and that much more, by wicked life:  
 Whosoever therefore doth in this life  
 deny Christ by his deeds, shall in  
 deed be denied by Christ at the day  
 of judgement. He is not a Christian  
 that hath not the true faith of Christ:  
 But true faith ingrafts us into Christ  
 as vinebranches into the spirituall  
 vine. *Every branch that is in Christ,* John 15. 2.  
*and bringeth not forth fruit the hea-*  
*venly husbandman taketh away*: But  
 he that remaineth in Christ, and in  
 whom Christ dwelleth by faith, Ephes. 3. 17.  
 bringeth forth much fruit. That  
 branch is not in the vine, which  
 draweth not from the vine its sap and  
 nourishment: So neither is that soul  
 in

in Christ by faith, which draweth  
not from Christ the sap of love by  
faith. Conform us, good Jesus, unto  
thy life in this world; that in the  
world to come we may be fully con-  
formed unto it!

· MEDITAT. XXXI.

Of the denyall of a mans own self.

*Thou from thy self must first depart,  
Before thou canst in Christ haue part.*

- Mat. 16. 24. **W**Hosoever will follow me, let  
him deny himself, saith our Sa-  
viour: To deny ones self, is to re-  
nounce the love of ones self: For the  
love of ones self doth exclude the  
love of God. If thou wilt be Christs  
disciple, it is necessary that self-love  
should altogether die in thee. No  
man loveth Christ, unlesse he hateth  
himself. *Unlesse the grane of wheat  
which is cast into the earth do die, it  
doth not bring forth fruit: So thou  
canst not reap the fruits of the holy  
Spirit, unlesse self-love do die in thy  
heart. The Lord said unto Abraham:*  
Gen. 12. 1. *Go out from thine own land and from  
thine*

thine own kindred, and from thy fa-  
 thers house, unto the land which I  
 shall shew thee: Thou canst not be  
 the true disciple of Christ, and a true  
 spirituall man, unlesse thou goest  
 forth from the love of thy self. *Ja-* Gen. 32. 24.  
*cob in his wrastring with the Angell* 31.  
 was lamed in one foot, the other be-  
 ing sound and whole: By the two *Granat,*  
 feet is understood a double love: The  
 love of ones self, and the love of  
 God. Then shall a man be partaker  
 of Gods blessing, when he halts up-  
 on the foot of self-love, the other  
 foot, that is, of the love of God, re-  
 maining sound and whole. It is im- *John Clim.*  
 possible for thee with one eye to be-  
 hold heaven and earth: So it cannot  
 be that with one and the same will a  
 man should love himself inordinatly,  
 & love God also. Love is the chiefest  
 good of our soul: Therefore we must  
 give the chief good of our soul to the  
 chiefest good, that is, to God. Thy love  
 is thy God, that is, whatsoever thou  
 lovest chiefly thou settest in the place  
 of God: But God is truely the chief  
 being: Whosoever therefore loveth  
 himself, judgeth himself to be God,  
 and

and setteth himself in the place of God, which is the greatest idolatry that can be. Whatsoever thou lovest chiefly thou makest it to be the end of all other things, and thou judgest it to be the last complement of all thy desires: But it is God onely who  
**Revel. 1.8.** is the *beginning and the end* of the creatures, he is the first and the last, he onely filleth the desire of our hearts, and there is no created thing that can satisfie thy desires: Therefore thou must preferre the love of God before the love of thy self. God is the beginning and the end: In him therefore must our love begin, and in him also must it end. The essence of God is without all the creatures, as God was in himself from all eternity: So withdraw thou thy love from all the creatures. Such as thy love is, such are thy works: If thy works proceed from true faith and love of God; they are acceptable unto God, and appeare great in his eyes, though in the eyes of all men they seem but small: If they proceed from self-love, they cannot please God. Self-love defileth the most excellent works.  
When

# MEDITATIONS. 183

When Christ was in the house of *Mat. 26. 6.*  
*Simon*, a certain woman broke a vessel of precious ointment, and anointed the head of Christ : The work *Job. Arn.*  
 seemed to be small, and yet notwithstanding it was acceptable unto Christ; because it proceeded from true faith, pure love, and serious contrition. Sacrifice in the old Testament was a work acceptable unto God; and yet God was not well pleased that *Saul* set apart the spoils of the Amalekites to offer sacrifice unto God. *Sam. 15. 15.* Why? Because this did not proceed from the love of God : For if he had loved God truly, he would not have contemned the commandment of God about the burning of all the spoils : He loved himself, and his own devotion. Love is a kinde of fire : For so the Church prayeth : Come, O holy Ghost, and kindle in the faithfull the fire of thy love. Fire doth not cleave fast unto the earth, but alwayes tends upwards : So thy love must not rest in thee, but it must be lifted up unto the Lord. Again, to denie ones self, is to renounce his own honour : Vnto the chief good alone

alone is due the chiefest honour: And God is the chiefest good. He that seeketh his own glorie cannot seek Gods glory, as our Saviour said unto the Pharisees: *How can ye beleieve, which receive honour one of another?* Behold the example of Christ, and follow it: He often witnesseth of himself, that he seeks not his own glory, that he *receiveth not honour from men*, and that he is humble in heart. All thy gifts thou receivest from God: Therefore render them again unto God. The rivers of all goods do flow from this fountain of Gods goodnesse: Therefore let them all flowe back again into the sea. The herb which is called Tornsol, or Heliotropium doth alwayes turn it self unto the sunne, by vertue whereof it drawes its life and nourishment: So do thou with all thy gifts and honour turn thy self towards God, and attribute nothing unto thy self. If thou hast any thing of thine own, thou mayest seek thine own honour, and attribute thy gifts unto thy self: But seeing that thou hast nothing of thine own, but all from God, therefore

And fore thou must seek, not thine own  
 that honour, but the honour of God.  
 seek The seeking his own honour doth  
 into turn a man away from God: We  
 ve, have an example in *Nabuchadnezzar*,  
 er? who said: *Is not this great Ba-* Dan. 4. 30,  
 and *bylon that I have built for the house*  
 of *my kingdom, by the strength of*  
 my *power, and for the honour of my*  
 ur *majesty?* But what follows? *Whiles*  
 in *the word was in the kings mouth, a*  
 est *voice came from heaven, saying, To*  
 nt *thee, O Nabuchadnezzar, is it spo-*  
 all *ken: Thy kingdom is departed from*  
 of *thee, thou shalt be cast out from the*  
 n *company of men, and thy dwelling*  
 e *shall be with the beasts of the field:*  
 f *Even so if thou out of vain-glory*  
 and *pride doest boast of thy Baby-*  
 lon, that is, the building of thy good  
 works, and take the glory thereof  
 unto thy self, and not give it unto  
 God; thou shalt be cast away from  
 the sight of God. Last of all: To de-  
 nie ones own self, is to renounce his  
 own will: We must alwayes obey  
 the best will: And Gods will is al-  
 wayes the best: We must obey his  
 will, from whom we have all that

1. Cor. 4. 7.

WC



Psal. 37. 4.

we have : And from God comes all that we have. We must obey his will, who leadeth us alwayes unto life and that which is good: *Delight in the Lord, and he shall give thee thy hearts desire.* Our own will leads us unto death, and unto damnation. By what did our first father fall from the grace of God, and state of salvation into eternall damnation? By leaving the will of God, and following his own will. He neglected the commandment of God, and gave care unto the perswasion of the diuell: Therefore the true disciple of Christ renounceth his own will, and desires to follow the will of

Mat. 26. 39.

God. Behold Christ! He being in the agonie of his passion offered his own will as a most acceptable sacrifice unto God: Offer thou also unto God thine own will, and so shalt thou perfect that denyall of thy self, which Christ requireth. Let *thy holy will, O Lord, be done in earth, as it is in heaven!*

Mat. 6. 10.

MEDITAT.

MEDITAT. XXXII.

Of the true rest of the soul.

*Thy soul can nothing satiate  
But God who did thy soul create.*

**I**N the transitorie things of this world the soul often seeks for rest, but finds it not : Why ? Because the soul is more worthy then all the creatures, and therefore she cannot finde ~~rest in them~~ <sup>rest in things</sup> more vile. All worldly things are flitting and transitorie ; but the soul is immortall : How should she then finde true rest in them ? All those are terrestriall, but our soul hath a celestiaall originall : How should she then satiate and fulfill her desire in them ? In Christ she *findes rest*, he Mat. 11. 29. can satisfie and fulfill her desire. Against the wrath of God she rests in the wounds of Christ : Against the accusations of Satan she rests in the power of Christ : Against the terrour of the law she rests in the Gospel of Christ : Against the sinnes which accuse

Heb. 12. 24. cuse her she rests in the *blond* of  
*Christ which speaketh better things*  
 before God, *then the blond of Abel*.  
 Against the terrour of death she  
 rests with confidence in the session of  
 Christ at the right hand of the Fa-  
 ther: And thus our faith findeth rest  
 in Christ, and our love findeth great  
 rest also. He that by his love cleaveth  
 unto earthly things, hath no true  
 rest: Because earthly things them-  
 selves have it not in them: They can-  
 not fully satiate the souls appetite;  
 because they *all finite*. *Rom.*  
 soul being created after the image of  
 God, doth desire that infinite good in  
 which is all good. As: therefore our  
 faith ought not to relie upon any of  
 the creatures, but upon the merit of  
 Christ onely: So also our love should  
 not be settled upon any of the crea-  
 tures, nor upon our selves. For self-  
 love hindereth the love of God: We  
 must preferre the love of God before  
 all. Our soul is the spouse of Christ:  
 To him alone therefore must she ad-  
 here. Our soul *is the temple of God*;  
 Therefore she must give entertain-  
 ment to none but him. Many seek  
 for

1. Cor. 3. 16

forrest in riches: But without Christ there is no rest to the soul. Where Matt. 8.20; Christ is, there is povertie, if not in act, yet in affect. He being the Lord of heaven and earth, had not where to rest his head: And so would he commend and sanctifie povertie unto us. Riches are without us: But that which will quiet the soul must be within. To what shall our soul cleave unto at death, when we must leave all worldly things? Either our riches forsake us, or we them: often in our life, but alwayes at our death. Where then shall our soul finde peace and rest? Many seek for rest in pleasures: But pleasures can bring no rest or delight unto the soul; although they may unto the body, for a time: At length grief and sorrow follow as companions. Pleasures belong unto this life: But the soul was not created for this life, because she is by death compelled to depart. How then should she finde rest in pleasures? Without Christ there is no rest to the soul: But what was the life of Christ? Extreme grief from  
the

the first moment of his nativitie, even unto his death. By this means he the true prizer of things would teach us what to think concerning pleasure. Many seek for rest in honours : But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a flitting good : But that which will give rest unto the soul must be within. What canst thou say more of the praise and glory given by men, then of *Apelles* his commended picture ? Consider the corner wherein thou keepest : What is the proportion thereof to a whole Province, to all Europe, and to all the habitable world ? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end : neither doth a thing rest naturally, untill it hath attained to its end and place. God is the end whereunto the soul was created : For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the life of the body : So is God the life of the soul.

*Lud Vives*

*Austine.*

As

As therefore that soul doth truly live in which God dwelleth by spirituall grace : So likewise that soul is dead, which hath not God dwelling in it. And what rest can there be to the soul that is dead? That first death in sinne doth necessarily draw with it the *second death* of damnation. *Rev. 20. 15.* Whosoever therefore doth firmly cleave unto God with his love, and inwardly enjoyeth divine consolation, his rest can no outward things disquiet. In the midst of sorrows, he is joyfull ; in povertie, rich ; in the tribulations of this world, secure ; in troubles, quiet ; in the reproches and contumelies of men, still ; and in death it self, living. He regards not the threats of tyrants : Because he feels within, the riches of divine consolation. In adversitie, he is not made sorrowfull : Because the holy Spirit within, doth comfort him effectually : In poverty, he is not vexed : Because he is rich in the goodness of God. The reproches of men do not trouble him : Because he enjoyeth the delights of divine honour. He regards not the pleasure of the flesh :

flesh : Because the sweetnesse of the Spirit is more acceptable unto him. He seeketh not after the friendship of the world : Because he seeketh the love of God, who is mercifull, and a friend unto him. He gapeth not after earthly treasures : Because his chief treasure is hidden in the heavens. He feareth not death : Because in God he alwayes liveth. He doth not much desire the wisdom of the world : Because he hath the Spirit within to be his teacher. That which is perfect taketh away that which is imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor floods, nor the sorrowfull aspects of the planets, nor the obscuration of the lights of heaven : Because he is carried up above the spheare of nature, and by faith resteth and liveth in Christ. He is not drawn away by the allurements of the world : Because he heares within him the voice of Christ which is sweeter. He feares not the power of the divell : Because he feels Gods indulgence. He that lives and overcomes in him, is stronger then the divell,

well, that in vain labours to overcome him. He follows not the inticements of the flesh: Because living in the Spirit, he feels the riches of the Spirit; and by the vivification of the Spirit mortifies and *crucifies the* Gal. 5.24. *flesh*. He fears not the divell his accuser: Because he knows Christ to be his *Advocate*. This true rest of 1. John 2.1. the soul he grant unto us, who is the onely authour and giver thereof, our Lord God blessed for ever!

MEDITAT. XXXIII.

Of the puritie of Conscience.

*Labour to have a conscience pure:  
when all things fail that will endure.*

**I**N every thing thou takest in hand have a great care of thy conscience. If the divel incites thee to any sinne; stand in fear of the inward check of thy conscience. If thou art afraid to sinne in the presence of men; let thine own conscience much more deterre thee from sinne. The inward testimonie is of more efficacy then the outward: Therefore, although



though thy finnes could escape the accusations of all men, yet they can never escape the inward witnesse of thy conscience. Thy conscience shall

Rev. 20. 12. be in the number of those *books*, that shall be *opened* at the judgement to come, as is testified in the Revelation.

The first is the book of Gods omniscience; in which the thoughts, words, and deeds of all men shall manifestly appeare. The second book

Rev. 13. 8. is Christ, which is *the book of life*; in this book whosoever shall be found written by true faith, shall be carried by the angels into the court of heaven. The third is the book of the Scripture, according to the pre-script rule whereof our faith and good works shall be judged: The

John 12. 48 *word that I have spoken*, saith our Saviour, *shall judge them at the last day*. The fourth book containeth in it the testimonies of the poore, which in the day of judgement shall re-

Luke 16. 9. *ceiue us into an everlasting habitation*. The fift book contains the inward testimonie of the conscience:

Bernard. For the conscience is the book in which all finnes are written: The  
conscience

conscience is a great volume in which all things are written by the finger of truth. The damned cannot deny their finnes at the day of judgement ; because they shall be convinced by the testimonie of their own consciences: They cannot fly from the accusation of their finnes ; because the tribunall of the conscience is within , and at home. A pure conscience is the most clear glasse of the soul , in which she beholds God and her self. A filthy eye cannot behold the splendour of true light : Hereupon saith our Saviour : *Blessed are the pure in heart; Matt. 5. 8, for they shall see God.* As a beautifull and fair face is pleasing to the eye of man : So a pure and clear conscience is acceptable in the sight of God: But the putrified conscience begets never-dying worms. Let us therefore in the present have a sense and feeling of the worm of conscience, and labour to destroy it: But let us not foster it, lest it live with us for ever. All other books were invented to mend this book : What doth much science profit, if there be a foul conscience? Thou shalt be judged hereafter be-

*Nazianzen.*

*Camer.*

*Bernard.*

Rev. 13.8.

Nil. Bish.

Cyprian.

Gregor.

fore the throne of God, not by the book of thy science, but by the book of thy conscience. If thou wilt write this book right indeed, write it according to the copy of the book of life: Christ is *the book of life*: Let the profession of thy faith be conformed to the rule of Christs doctrine, and let the course of thy life be conformed to the rule of Christs life. Thy conscience shall be good, if there be puritie in thy heart, truth in thy tongue, and honestie in thy actions. Use thy conscience for a lanthorn in all thy actions: For that will plainly shew unto thee what actions in thy life be good, and what be evil. Avoid that judgement of the conscience in which one and the same shall be both defendand, and plaintiffe, witnessle, judge, tormentour, prison, scourge, executioner, and slaughterer. What escape can there be there, where it is the witnessle that accuseth, and where nothing can be hid from him that judgeth? What doth it profit thee, if all men commend thee, and thy conscience accuse thee? What shall it hurt thee, if all men detract

detract from thee, and thy conscience defend thee? This judge is enough to accuse, judge, and condemne every man. This judge is uncorrupt, and cannot be moved with prayers, or corrupted with rewards. Whither- Bernard.  
soever thou goest, and wheresoever thou art, thy conscience is alwayes with thee, and carryeth about her whatsoever thou hast laid up in her, whether it be good or evil. She keeps for the living, and restoreth to the dead that which was committed to her keeping. So it is true that a mans enemies are they of his own household: So in thine own house and amongst thine own family, thou hast those that do observe, accuse, and torment thee. What doth it profit thee to live in all abundance and plenty, and to be tormented with the whip of conscience? The fountain of mans felicitie and miserie is in his minde: What doth it profit a man in a burning fever to lie upon a bed of gold? What doth it profit a man tormented with the firebrands of an ill conscience, to enjoy all outward felicitie? As much as we regard ever-

Mat. 10. 36.

Lud. Vives.

lasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost; and if faith be lost, the grace of God is lost; and if the grace of God be lost, how can we hope for everlasting life? As the testimonie of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them, or bring ought against them. As the drunkard whiles he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine: But when he hath slept out his drunken fit, then he feels the hurt: So sinne whiles it is in action doth blinde the minde, and like a thick cloud doth obscure the brightnesse of true judgement: But at length the conscience is roused, and gnaweth more grievously then any accuser. There are three judgements. The judgement of the world, the judgement of thy self, and the judgement of God: And as thou canst not escape the judgement of God: So neither canst thou escape the judgement of thy self; although sometimes thou mayest

*Chrysost.*

mayest escape the judgement of the world. No walls can hinder this witness from seeing all thy actions: What excuse can save thee, when thy conscience within doth accuse thee? The peace of conscience is the beginning of everlasting life. Thou mayest more truly and heartily rejoyce in the midst of troubles, having a good conscience, then thou canst in the midst of thy delights, having an evil conscience. Against the backbiting of all that bear thee ill will, thou mayest confidently oppose the defence and excuse of thy conscience. Enquire of thy self concerning thy self; because thou knowest thy self farre better then any other man doth. At the last judgement what will the false praises of others profit thee, or the backbitings of others without a cause, hurt thee? By Gods and thine own judgement shalt thou either stand or fall: Thou shalt not stand or fall by the testimonie of others. The conscience is immortall, as the soul is immortall: And the punishments of hell shall torment the damned as long as the accusation of

Bernard.

conscience shall endure. No eternall fire doth so afflict the body, as this inward fire doth inflame the conscience. The soul which is burned, is eternall; and the fire of the conscience is eternall. No outward scourges are so grievous unto the body, as these inward whips of conscience are unto the soul. Avoid therefore the guilt of sinne; that so thou mayest avoid the torment of conscience. By true repentance blot thy sinnes out of the book of thy conscience; that they may not be read at the judgement, and that thou mayest not be afraid of the voice of Gods sentence. Mortifie the worm of conscience by the heat of devotion; that it do not bite thee, and so beget eternall horror. Extinguish this inward fire by thy teares; that so thou mayest attain to the joyes of an heavenly cooler. Grant, O Lord, that we may

2. Tim. 4. 7. *fight the good fight, keeping faith and a good conscience; that at length we may come safe and sound into our heavenly countrey!*

MEDITAT.

## MEDITAT. XXXIIII.

Of the study of true Humilitie.

*What is a bubble? Such is man,  
whose life in length is but a span.*

CONsider, thou faithfull soul, the miserable condition of man, and thou shalt easily avoid all tentations of pride. Man is vile in his ingresse, *Bernard.* miserable in his progresse, and lamentable in his egresse. He is assaulted by devils, provoked by tentations, allured by delights, cast down by tribulations, entangled by accusations, bestripped of vertues, and ensnared in evil customes. Wherefore then *art thou proud, O earth and Eccles 10.9 ashes?* What wast thou before thou wast brought forth? Stinking seed. What in thy life? A sack of dung. What after death? Meat for worms. If there be any thing good in thee; it is not thine, but Gods: Nothing is thine, but sinne. Challenge therefore unto thy self nothing that is within thee, but thy finnes. He is a fool & an *Kempis.* unfaithfull servant that will be proud



Bernard.

of his masters goods. Behold, One of  
man, the example of Christ! All the  
glory of heaven serveth him; yea he  
himself alone is the true glory: and  
yet he rejected all worldly glory.

Mat. 11. 29. And still he cries, *Learn of me, for I*

*am meek and humble in heart.* He is  
the true lover of Christ, that is the  
follower of Christ. He that loveth  
Christ loveth also humilitie. Let the  
servant that is proud blush and be  
ashamed, seeing that the Lord of  
heaven is so humble. Our Saviour

Cantic. 2. 1.

saith of himself that he is the *Lilly of*  
*the valleys*, because he, the most no-  
ble amongst flowers, is born and  
bred, not in the mountains, that is,  
in proud and lofty hearts; but in the  
low valleys, that is, in the contrite,  
and humble mindes of the godly. For  
the soul that is truly humble, is a  
seat and delectable bed for Christ, as  
a godly man saith. True grace doth  
not lift a man up, but doth rather  
humble him: Therefore he is not yet  
partaker of grace, who walketh not  
in humbleness of heart. The fluents  
of Gods grace flow downwards, not  
upwards. As water by nature doth

Ayliffe

Bernard.

not

old, *Do not seek high places: So the grace*  
 All the of God doth not flow upwards, but  
 yea he downwards upon the hearts that are  
 y: and humble. The Psalmist saith, God  
 glory dwelleth on high, and yet beholdeth *Psal. 113. 5.*  
 e, for he the things that are humble in  
 t. He is heaven and in earth. Surely, this is a  
 is the marvellous thing; that we cannot  
 loveth draw nigh unto God, who is the  
 et the highest of all, unlesse we walk in the  
 nd be path of humilitie. He that is vile in *Bernard.*  
 ord of his own eyes, is great in the eyes of  
 viour God. He that displeaseth himself,  
 ily of pleaseth God. Of nothing did God *Heb. 11. 3.*  
 t no. create the heaven and the earth: And  
 and as it was in the creation, so also is it  
 t is, in the reparation of man. God cre-  
 a the ates of nothing, and repairs of no-  
 rite, thing. Therefore that thou mayest  
 For be made partaker of regeneration  
 is a and reparation, seem nothing in thine  
 , as own eyes, that is, arrogant and attri-  
 oth bute nothing unto thy self. We are  
 her all weak and frail: And think thou  
 yet no man more frail then thy self. It *Kempis.*  
 ot hurts not to make thy self inferiour  
 ts to all, and by humilitie to put thy  
 ot self under all: But it hurts very much,  
 h to preferre thy self before any one.

The

Rev. 4. 4.

10

Isa. 6. 2.

Luk. 24. 26.

The *twenty foure elders*, that is, all the church triumphant, *cast down their crowns before the throne*, and give unto God all righteousness and glory: And what then should the vile sinner do? The holy angels the *Seraphims* cover their faces before the face of Gods majestic: And what then should man do, who is so vile a creature, and so unthankfull to his Creatour? Christ the true and onely begotten Sonne of God in wonderfull humilitie descended from heaven, and took our weak nature upon him, and condescended to take upon him our flesh, to die, and to be crucified: And what should man do, who by his sinnes is gone so farre astray from God? Behold, O faithfull soul, with what wonderfull humilitie Christ hath cured our pride! And dost thou still desire to be proud? By the way of humilitie and his passion *Christ entred into glory*: And dost thou think ever to come to the glory of heaven walking in the way of pride? The diuel for his pride was banished out of the kingdome of heaven. And dost thou having not yet the frui-

tion

tion of celestiaall glory think to come  
 thither by the way of pride? *Adam* Gen. 3. 24.  
 for his pride was cast out of paradise:  
 And doest thou think to come to the  
 celestiaall paradise by the way of  
 pride? Let us rather wish to serve, *Granat.*  
 and to wash the feet of others with  
 Christ, then to seek ambitiously with  
 the diuell for an higher place. Let us  
 be humbled in this life; that we may  
 be exalted in the life to come. Think *Beda.*  
 not, O faithfull soul, what thou hast,  
 but what thou wantest. Grieve for  
 the vertues which thou hast not, ra-  
 ther then glory for the vertues  
 which thou hast. Cover thy ver- *Bernard.*  
 tues; but lay open thy finnes:  
 For thou hast great cause to feare,  
 that if thou shewest the treasure of  
 thy good works by glorying in  
 them, the diuell will steal them away  
 by making thee proud of them. Fire  
 is best kept, if it be covered with a-  
 shes: So the fire of charitie is never  
 more securely kept, then when it is  
 covered with the ashes of humilitie.  
 Pride is the seed of all sinne: Take  
 heed therefore of being lifted up, lest  
 it happen that thou beest cast head-

long into the abyſſe of finne. Pride is a pleaſing bed for the diuell: Take heed therefore of being lifted up, leſt it happen, that thy miſerable ſoul be made ſubject to the diuels yoke. Pride is a winde that burneth, and dryeth up the fountain of Gods grace: Take heed therefore of being lifted up, leſt it happen that thou beſt ſeparated from the grace of God. Cure, O Chriſt, the tumour of our pride! Let thy holy humilitie be our onely merit in this life, and let it be the pattern of our life! Let our faith firmly embrace thy humilitie, and let our life conſtantly follow after it!

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MEDITAT. XXXV.

Of fleeing from covetouſneſſe.

*The man that covets, is but poore,  
Although he riches have great ſtore.*

**A**S thou doeſt tender the ſalvation of thy ſoul, ſee that thou doeſt hate the finne of covetouſneſſe. The covetous man is the pooreſt amongſt men; becauſe he wanteth as well

well that which he hath, as that  
 which he hath not. The covetous  
 man is the most miserable of all  
 men; because he is good to no man,  
 and worst to himself. Pride is the  
 beginning of all sinne: And *covetous-* 1.Tim.6.10  
*ness the root of all evill*: That, by  
 turning us away from God; and this,  
 by turning us unto the creatures. Ri- *Savonar.*  
 ches bring forth sweat in the get-  
 ting, create feare in the possessing,  
 and bring grief in the loosing: And  
 which is worse, the labour of the  
 covetous shall not onely perish, but  
 shall also cause them to perish. Ri- *Bernard*  
 ches do either forsake thee, or thou  
 dost forsake them: If therefore thou  
 puttest thy trust in riches, what will  
 be thy hope at the houre of death?  
 How wilt thou commend thy soul  
 unto God, if thou dost not commend  
 the care of thy body unto him? God *Lud. Vives.*  
 which is Almighty hath a care of  
 thee: Wherefore then dost thou  
 doubt whether he can sustain thee or  
 no? God who is most wise hath a  
 care of thee: Wherefore then dost  
 thou doubt how he will sustain thee?  
 God who is most, bountifull hath a

- care of thee : Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a care of thee : Wherefore then dost thou doubt whether he will sustain thee or no? Thou hast the word and bond of Christ, who is the Lord of all that is in heaven and earth, that they which *seek the kingdom of God*, shall want nothing that is necessary for man. Trust in this promise of Christ, he will not deceive thee : For he is truth it self.
- Mat. 6. 33. *Covetousnesse* is the greatest *Idolatry* : Because it sets the creatures in the place of God. The covetous man putteth his trust in the creatures, whereas he should put his trust in God. Whatsoever we love more then God, we preferre before God; and whatsoever we preferre before God, we set up in the place of God.
- Colos. 3. 5. *Esau sold his birth-right for a mease of potage* : So many sell the inheritance of the kingdom of heaven, which was purchased by Christ, to get things temporall. *Judas sold*
- Mat. 26. 15. Christ *for thirty pieces of silver* : And covetous men sell Christ for temporall.

all riches. How can he ever come  
 to the kingdome of heaven, who is  
 filled daily with the husks of the  
 swine? How can he ever come unto  
 God by lifting up his heart unto  
 him, who studies to seek rest for his  
 soul in riches? Riches are thorns, *Mat. 13. 22.*  
 so saith truth it self: He therefore that  
 loveth riches, doth indeed love  
 thorns. O ye thorns, how many  
 souls do ye choak! Thorns do hin-  
 der the increase of the seed: And e-  
 ven so doth the solicitude and care a-  
 bout riches hinder the spirituall fruit  
 of the word. Thorns do afflict the  
 body with punctures: And even so  
 do riches torment the soul with  
 cares. Thou shalt be sure to perish, if *Austine.*  
 thou gatherest onely such treasures  
 as do perish. They which lay up  
 treasures here on earth, are like unto  
 them that lay up their fruits in low  
 and moist places, not considering  
 that there they will soon come to  
 rottennesse. What fools are they *Billius.*  
 that place the end of their desires in  
 riches! How can that which is cor-  
 porall satisfie the soul which is spiri-  
 tuall? when as that rather doth so  
 compre-



Mat. 6. 26.

comprehend corporall things by the  
 vertue of its spirituall nature, that  
 cannot be distended and filled by a  
 ny quantitie. The soul was created  
 for eternitie: Thou doest wrong un-  
 to her therefore if thou placest the  
 end of thy desires in temporall and  
 momentanie things. The soul the  
 more it is lifted up unto God, the  
 more it is withdrawn from the love  
 of riches. All things the nearer they  
 are unto heaven, the lesse they cover  
 and hoard up: *As the fowls of the aire,*  
*which neither sow nor reap.* It is a  
 great signe that the soul is busied a-  
 bout heavenly things, if it do under-  
 value and contemne earthly things.  
 Myse and creeping things hoard up  
 in the holes of the earth: for they are  
 of a worse condition and of a baser  
 nature then the fowls. It is a great  
 signe that the soul is turned away  
 from God, and fastned unto the crea-  
 tures, if it cleave unto riches with an  
 inordinate love. God gave a soul un-  
 to thee: And wilt thou not commit  
 thy body to his care? God feedeth  
 the fowls of the aire: And doest thou,  
 which art created after his image,  
 doubt

doubt whether he will sustain thee  
 or no? God clotheth *the lillies of  
 the field*: And dost thou doubt whe-  
 ther he will provide clothes for thee  
 or no? Be ashamed, that faith and  
 reason should not effect as much in  
 thee, as a naturall instinct doth effect  
 in the fowls. *The fowls neither sow  
 nor reap*, but commit the care of  
 their bodies unto God. The covetous  
 men do not beleve the words of  
 God, before they make provision for  
 their own sustenance. The covetous  
 man is a most unjust man: Where-  
 fore? Because he *brought nothing with* 1. Tim. 6. 7.  
*him into this world*, and yet he is so  
 troubled about these earthly things,  
 as if he meant to carry much with  
 him out of this world. The covetous  
 man is a most unthankfull man:  
 Wherefore? Because he enjoyeth  
 many gifts which come from God,  
 and yet is never lifted up unto the gi-  
 ver thereof by the confidence of heart.  
 The covetous man is a most foolish  
 man: Wherefore? Because he lea-  
 veth the true good, without which  
 nothing is good indeed, and cleaveth  
 unto that which is not good without  
 the

the grace of God. He that is bound by the love of earthly things doth not possesse them, but is possessed of them. Covetousnesse is neither diminished by plenty, nor want: because when he cannot attain what he long desired: And by plenty it is diminished; because the covetous man, the more he getteth, the more he desires: And when he hath what he covetously desired, he hath still a new occasion ministred unto him to desire more: Like unto fire; which, as more wood is still laid on, the more it increaseth. Covetousnesse is a torrent at first small, but afterwards increasing infinitely: Set a term therefore to the desire of riches, lest thy covetousnesse at length draw thee into everlasting destruction. Many devoure in this life that which they must afterwards digest in hell: And many whilst they thirst after gain, run unto most certain death. Think upon these things, O devout soul, and as much as thou canst, flee from covetousnesse. Thou shalt

*Gregorie.*

*Austine.*

*Leo.*

shalt carry to judgement none of thy  
 riches, but those which thou hast gi-  
 ven to the poore. Dost thou refuse  
 to give thy temporall and fading ri-  
 ches to the poore, for whom Christ  
 refused not to give his life? Give unto  
 the poore, that thou mayst give unto  
 thy self: That which thou dost not  
 give unto the poore another shall  
 have. He is too-too covetous, to  
 whom the Lord is not sufficient. He  
 doth not yet truely hope for heaven-  
 ly things, who overprizeth earthly  
 things. How would he *lay down his*  
*life for his brother*, who denyeth his  
 temporall substance to his brother  
 that asketh? The hand of the poore  
 is the treasure of heaven: That  
 which it receiveth it layeth up in  
 heaven; that upon earth it may not  
 perish. Wouldest thou perform an  
 acceptable office unto Christ? Shew  
 thy bounty to the poore: That which  
 is done unto *his members*, the head  
 takes as *done to himself*. Christ  
 saith unto thee, Give unto me of that  
 which I have given unto thee. Do  
 good with thy goods, that thou may-  
 est obtain good. Give thy earthly  
 things

Bernard.

1. John 3.16

Mat. 25.40.

Austine.

things liberally, that thou mayest keep them : For in keeping them frugally thou loosest them. Hear Christ admonishing, that thou be not compelled to heare him at the

Mat. 25.41. judgement saying, *Goe ye cursed into*

42 *everlasting fire; because ye fedde me not when I was hungry. The holy seed of almesgiving, as it is sowed*

2. Cor. 9.6. *sparingly or bountifully, so it shall be reaped sparingly or bountifully. If thou wouldest be in the number of the sheep, do good unto the sheep,*

Nazianz. *Let the goats cause thee to feare : For*

Mat. 25.33. *they are placed at the left hand; not because they took any thing away, but because they gave not. Incline*

Psa. 119.36 *our hearts, O God, unto thy testimonies, and not to covetousnesse.*

### MEDITAT. XXXVI.

Of the properties of true love, and charitie.

*The signe by which the Saints we know,  
It is by love their faith to show.*

**T**Rue and sincere love is an inseparable propertie of the godly : No  
Chri.

Christian without faith; and no faith without charitie. Where there is not the brightnesse of charitie, neither is there the heat of faith: Take away light from the sunne, and thou mayst take away charitie from faith. Charitie is the outward act of the inward life of a Christian man. *The* Jam. 2. 26. *body is dead without the spirit; and faith is dead without charitie.* He is not of Christ, that hath not the Spirit of Christ; & he hath not the Spirit of Christ, that hath not the gift of charitie. *Charitie is the fruit of the Spirit:* Gal. 5. 22. *The tree is not known to be good unlesse it bring forth good fruit: Charitie is the bond of Christian perfection:* Colos. 3. 14. *As the members of the body are knit together by the spirit, that is, the soul: So the true members of the mysticall body are united by the holy Spirit in the bond of charitie. In Solomons temple all was covered with gold within and without: So in Gods spirituall temple let all be beautified with love and charitie within and without. Let charitie move thy heart to compassion, and thy hand to contribution: Compassion* Luther.

sion is not sufficient unlesse there be  
 also outward contribution: Neither  
 is outward contribution sufficient  
 unlesse there be also inward compas-  
 sion. Faith receiveth all from God,  
 and charitie giveth it again unto our  
 neighbour. By faith we are made  
 partakers of the divine nature: But  
 God is love. Therefore where cha-  
 ritie sheweth not it self without, let  
 no man beleve that there is faith  
 within. No man beleeveth in Christ,  
 which loveth not Christ: And no  
 man loveth Christ, unlesse he love  
 his neighbour. He doth not yet ap-  
 prehend the benefit of Christ with  
 true confidence of heart, whosoever  
 doth deny unto his neighbour the  
 office which he oweth unto him.  
 That is not truly a good work which  
 procedeth not from faith: Neither  
 is it truly a good work which pro-  
 ceedeth not from charitie. Charitie  
 is the seed of all vertues: It is no  
 good fruit which springeth not forth  
 from the root of charitie: For chari-  
 tie is the spirituall taste of the soul:  
 For unto it alone is every good thing  
 sweet, every hard thing sweet, all ad-  
 versitie

1 Joh. 4. 8.

Rom. 14. 23

Bernard.

versitie sweet, and all pain and trouble sweet; yea more, the taste of charitie maketh even death it self most sweet. *For love is strong as Cant. 8.6*  
*death*; yea stronger then death; because love brought Christ to die for us: And love doth so stirre up the true godly, that they doubt not to dye for Christ. All the works of God proceed from love, yea punishments themselves: So let all the works of a Christian man proceed from love. In all the creatures God hath set before us the glasse of love. The sunne and the starres shine not to themselves, but to us: The herbs purge not themselves, but us: Aire, water, beasts, and all creatures serve man: Do thou also give thy self wholly to serve thy neighbour. *Tongues profit 1. Cor. 13. 1*  
 not without *charitie*: Because without charitie *knowledge of tongues 1. Cor. 8. 1.*  
*puffeth up; but charitie edifyeth.*  
*Knowledge of mysteries profits not 1. Cor. 13. 2.*  
 without *charitie*: Because the divell also hath knowledge of mysteries; but charitie is onely proper to the godly. *Faith* also which can *remove mountains* profits not without *cha-*



*ritie*: For such faith is the faith of  
 working miracles, and not of salva-  
 tion. Charitie is better then the gift  
 of doing miracles: Because that is  
 the undoubted mark of true Christi-  
 ans; but this is sometimes granted to  
 the wicked. It profits not to give all  
 that one hath unto the poore, if there  
 be not charitie: For the outward  
 action is done in hypocrisie, if there  
 be not inward love. Rivers of boun-  
 ty profit not, unlesse they spring from  
 the fountain of charitie. *Charitie is*  
*patient*: For no man is easily angry  
 with him that he loveth truely. *Cha-*  
*ritie is bountifull*: For he that by  
 charitie hath bestowed his heart,  
 which is the chief good of the soul,  
 how should he deny the outward  
 goods, which are lesse? *Charitie en-*  
*vieth not*: Because he that is in cha-  
 ritie looketh upon anothers good as  
 upon his own. *Charitie thinketh no*  
*evil*: No man easily hurts him whom  
 he loveth truely, and from his heart.  
*Charitie is not puffed up*: Because  
 by charity we are all made the mem-  
 bers of one body; and one member  
 prefers not it self before another.

*Cha-*

*Charity doth not behave it self undecently:* For it is the property of an angry man to bear himself undecently; but charitie is the bridle of anger. *Charitie seeketh not those things which are her own:* Because that which one loveth, he preferreth before himself; and seeketh the profit thereof more then his own. *Charitie is not provoked to anger:* For all anger proceedeth from pride; but charitie puts it self under all. *Charitie imagineth no mischief:* For it plainly appeareth that he is not yet in perfect charitie, whosoever worketh mischief against any one. *Charitie rejoyceth not in iniquitie:* For charitie maketh anothers misery to be her own. *Charitie beareth all things, beleeveth all things, hopeth all things, endureth all things:* For charitie refuseth not to do unto others as she desires that others should do unto her. *Tongues shall cease, prophecies shall cease, and sciences shall be destroyed:* But *charitie shall not cease;* but the imperfection thereof shall be taken away, and the perfection thereof shall be compleate in

the life to come. God commanded two altars to be built in the tabernacle; and fire was carried from the outward to the inward: God hath congregated a twofold Church, a militant and a triumphant: The fire of love shall at length be translated from the militant to the triumphant, Think upon these things, O devout soul, and study after holy love: Whosoever thy neighbour be, yet he is one for whom Christ vouchsafed to die: Why then dost thou deny to shew thy charitie to thy neighbour, when as Christ did not stick to lay down his life for him? If thou lovest God truly, thou must also love his image. We are all one spirituall body: Let us therefore have all one spirituall minde: It is unfit that they should be at variance upon earth, which must at length live together in heaven. Whilest our mindes agree in Christ, let our wills also be conjoyned. We are the servants of one Lord: It is not fit that we should be at variance. That member of the body is dead, which hath not a sense of anothers grief: Neither let him judge himself

*Bernard.*

*Osiand.*

himself a member of Christs mysti-  
call body, whosoever doth not grieve  
with another that suffereth. We have  
all one Father that is God, whom  
Christ hath taught thee daily to call  
our Father: And how shall he own *Lud. Vives.*  
thee to be his true sonne, unlesse thou  
again own his sonnes to be thy bre-  
thren? Love him that is commended  
unto thee by God, if he be worthy;  
because he is worthy: and if he be  
not worthy, yet love him; because  
God is worthy whom thou oughtest  
to obey. If thou lovest a man that  
is thine enemy, thou shewest thy self  
to be the friend of God. Do not  
mark what man doth against thee;  
but what thou hast done against  
God. Observe not the injuries of-  
fered thee by thine enemies; but ob-  
serve the benefits conferred upon thee  
by God, who commandeth thee to  
love thine enemy. We are neigh- *Aufine.*  
bours by the condition of our earth-  
ly nativitie, and brothers by the hope  
of our celestiall inheritance: Let us  
therefore love one another. Kindle  
in us, O God, the fire of love and  
charitie by thy Spirit!

## MEDITAT. XXXVII.

## Of the study of Chastitie.

*The soul that's chaste is Christ his spouse,  
His bed of rest, his lodging-house.*

*Be cross 143.*

*1. Cor. 6. 19*

*15.*

*17*

**H**E that will be the true disciple of Christ must study to be chaste and holy. Our most gracious God, is a pure & chaste Spirit: And thou must call upon him with chaste prayers. It was the saying of a wise man, That the chastitie of the body and the sanctitie of the soul are the two keys of religion and felicitie. If the body be not kept pure and immaculate from whoredome, the soul cannot be ardent in prayer. Our *body is the temple of the holy Ghost*: We must beware therefore, and be very carefull that we pollute not this holy habitation of the holy Ghost. Our *members are the members of Christ*: We must beware that we *take not the members of Christ and make them the members of an harlot*. Let us cleave unto the Lord by faith and chastitie; that we may be *one Spirit with*

with him : Let us not cleave unto  
 an harlot, that we be not made *one* 16  
*body* with her. The Sodomites burn- Gen. 19. 11.  
 ing with lust were smitten by the  
 Lord with blindness corporall and  
 spirituall : And such is the punish-  
 ment of unchast men even unto this  
 day. The Sodomites lust was pu-  
 nished with *fire and brimstone* fal- 24  
 ling down from heaven : So God  
 shall inflame the heat of this evil  
 concupiscence in whoredomes with  
 everlasting fire. This fire is not to be  
 extinguished : But *the smoke of the* Rev. 14. 11.  
*torments ascendeth up for ever and*  
*ever: Without,* that is, without the Rev. 21. 15.  
 heavenly Jerusalem *are dogs*, that is,  
 impure and lustfull men. Christ hath  
 washed us with his precious blood in  
 baptisme : And therefore we must  
 beware, and be carefull that we do  
 not defile our selves with filthy lust.  
 Even nature her self hath taught men  
 to blush and to be ashamed to com-  
 mit such filthinesse in the sight of  
 men : And yet they are not ashamed  
 to commit it in the sight of God and  
 his angels. No walls can hinder God  
 from seeing; for his eyes are brighter

then the sunne : No angles , or corners can exclude the presence of the holy angels: No secret turnings can keep away the testimonie of the conscience. This is a wonderfull thing: That the heat of lust should ascend up into heaven, when the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow : That which delighteth is momentanie , but that which tormenteth is everlasting: The pleasure of fornication is short , but the punishment of the fornicator is for ever. Let the memory of him that was crucified crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupiscence. Let the teares of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not: Consider with thy self, that the appetite of lust is full of anxietie & folly; the act full of abomination, & ignominie; and the end full of repentance & shame. Look not upon the fawning face of the diuel inciting thee to lust, but look back upon his tail, when he flyeth, which is full of pricks. Think

*Gyrenat.*

*Beda.*

*Bernard.*

not upon the shortnes of the pleasure;  
 but rather think upon the eternitie of  
 the punishment. Love the knowledge *Hierome.*  
 of the Scriptures; and then thou wilt  
 not love the vices of the flesh. Be al-  
 wayes doing somewhat, that the  
 tempter when he cometh may finde  
 thee busied. He deceived *David* 2Sam. 11. 2  
 when he was idle: He could not de-  
 ceive *Joseph*; for he was busied in his *Gen* 39. 8.  
 masters service. Think every houre  
 that death is at hand; and thou  
 wilt easily despise all the pleasure  
 of the flesh. Love temperance; and  
 thou shalt easily overcome evil con-  
 cupiscence. The belly set on fire with  
 wine, doth presently come with lust.  
 Amidst thy dainties thy chastitie is  
 in danger: If therefore thou feedest  
 thy flesh daintily and immoderately,  
 thou nourishest thine ownemie.  
 So feed thy flesh, that it may serve *Higo.*  
 thee: keep it so under, that it be not  
 proud. Think upon the terrour of  
 the last judgement, and thou shalt  
 easily extinguish the fire of lust: For *1. Cor* 4. 5.  
 at the day of judgement the secrets  
 of the heart shall be revealed; and  
 then how much more those things



Mat. 12. 36. that are done in secret? *Thou must give an account for unprofitable words:* And how much more then for filthy speeches? Thou must give an account for filthy speeches: How much more then for impure actions? As long as thy life hath been, so long shall thy accusation be: As many as thy sinnes have been, so many shall thy accusers be. Those thoughts, which men make no reckoning of, shall come to judgement: What then doth it profit thee to have thy fornication for a time concealed from men, seeing that it must be revealed in the sight of all men at the day of judgement? What doth it profit thee to escape the judgement-seat of an earthly judge, seeing that thou canst not escape the judgement-seat of the supreme judge? This judge thou canst not corrupt with gifts; for he is a most just judge: This judge thou canst not move with prayers; for he is a most severe judge: This judge his province and jurisdiction thou canst not flee from; for he is a most powerfull judge: Him thou canst not deceive with vain excuses;

Bernard.

cuses; for he is a most wise judge :  
 From his broad and proclaimed sen-  
 tence thou canst not appeal; for he is  
 the supreme judge. There shall be *Bonavent.*  
 truth in the inquisition, nakednesse  
 in the publication, and severitie in the  
 execution. Therefore, O soul devout  
 towards God, let the feare of this  
 judge be alwayes before thine eies;  
 and the fire of lust shall not deceive  
 thee. Bethou the rose of charitie, the *Bernard.*  
 violet of humilitie, and the lillie of  
 chastitie. Learn humilitie of Christ *Mat. 11.29.*  
 thy bridegroom, and of him learn al-  
 so chastitie. Great is the dignitie of *Erasmus.*  
 chastitie, which was consecrated in  
 the body of Christ : Great is the dig-  
 nitie of chastitie; because whiles we  
 are in the flesh it makes us to live as  
 out of the flesh. As nothing is more  
 vile then to be overcome of the flesh :  
 So nothing is more glorious then to  
 overcome the flesh. Neither must we  
 onely avoid outward fornication, but  
 also impure cogitations: Because God  
 is judge not onely of the outward  
 acts, but also of the inward thoughts.  
 Piety is often wounded by the looks,  
 and chastitie is often wounded by  
 the

Mat. 5.28.

the eyes: Heare what truth it self  
saith: *He that looketh upon a woman  
to lust after her, hath already committed  
adulterie with her in his heart.*

Bernard.

As the fight is difficult: So shall the  
victorie also be glorious. It is a diffi-  
cult thing to quench the flaming fires  
of lust. Lust incites them that are not  
yet come to the yeares of youth; it  
inflames those that are young; and it  
wearieth those that are old and de-  
crepit: It despiseth not cottages; nei-  
ther doth it reverence palaces. But as  
difficult as it is here to fight, so lau-  
dable shall it be hereafter to triumph.  
The first sparks are presently to be  
quenched; and we must not adde  
fewell to the fire of evil concupi-  
scences. The Apostle, when he rec-  
kons up the vices with which we  
must strive, bids us not fight with  
fornication, but flee from it: *Flee*, saith

Camerar.

1 Cor 6.18.

he, *from fornication*: For even as a  
stranger feigning simplicitie comes  
to us like a beggar to deceive us: if  
we deny him entrance, he goes his  
way; if we receive him in, he be-  
comes our guest; & gathers strength  
and at length, if we consent, he be-  
comes;

comes our Lord and master: So the motions of evil concupiscence assail us: if we foster them not, they depart away; if thou wouldest not haue this enemy to rule over thee, receive him not into the house of thy heart. Keep us, O God, in sanctitie of life, and chastitie of body!

MEDITAT. XXXVIII.

Of the fitting swiftnesse of this present life.

*The life of man's a rolling stone,  
Mov'd to and fro, and quickly gone.*

**T**Hink, O devout soul, upon the miserie and brevitie of this life; that thy heart may be lifted up to the desire of the celestiall inheritance. This life whiles it increaseth, it decreaseth; whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a *Seneca* point of time that we live, yea it is yet lesse then a point: Whilst we turn our selves, immortalitie comes upon us. We are in this life, as in a  
strange

strange house : *Abraham* had not in  
 the land of Canaan a place to dwell  
 Gen. 23.4. in ; but onely an hereditarie place  
 for buriall : So this present life is like  
 unto an inne, and to a burying place.  
*Ambros.* The beginning of this life is presently  
*Gregor.* the beginning of death. Our life is like  
 unto him that faileth; for whether he  
 stand, sit, or lye down, still he comes  
 nearer & nearer unto the haven, & ge-  
 eth thither, whither he is carried by  
 the motion of the ship : So also we,  
 whether we sleep or wake, lie down  
 or walk, will or nill, are carried still  
 moment after moment till we come  
 Bernard. to our end. This life is rather a death;  
 because every day we die; For every  
 day we spend some of our life. This  
 life is full of grief for things past, full  
 of labour for things present, and full  
 of feare for things to come. Our in-  
 gresse into this life is lamentable; be-  
 cause the infant begins his life with  
 tears, as it were foreseeing the evils  
 to come : Our progresse is weak; be-  
 cause many diseases afflict us, and ma-  
 ny cares torment us : Our egress is  
 horrible ; because we do not depart  
 Rev. 14. 13. alone, but *our works follow us*, and  
 we.

we must passe from death to Gods Heb. 9. 27.  
severe judgement. We are conceived Bernard.  
in sinne, we are brought forth in mi-  
serie, we live in pain, and we die in  
anguish. We are begotten in unclean-  
nesse, we are nourished in darknesse,  
and brought forth in sorrow. Before  
we come forth, we are a burthen to  
our wretched mothers; and when we  
do come forth, we do like vipers  
teare a way. We are strangers in our Austine.  
birth, and pilgrims in our life; be-  
cause we are compelled to depart a-  
way by death. The first part of our  
life is ignorant of it self; the middle  
part is overwhelmed with cares; and  
the last part is burthened with grie-  
vous old age. All the time of our life  
is either present, past, or to come. If  
it be present, it is flitting; if it be past,  
it is then nothing; if it be to come,  
it is then uncertain. We are filthinesse Sol. Salama  
in our originall, we are bubbles in  
our life, and we are meat for worms  
at our death. From earth we come,  
on earth we go, to earth we must re-  
turn. The necessitie of our birth is  
base, our life miserable, and our  
death lamentable. Our body is an Sidonius  
earthly

strange house : *Abraham* had not in  
 the land of *Canaan* a place to dwell  
 in ; but onely an hereditarie place  
 for buriall : So this present life is like  
 unto an inne, and to a burying place.  
*Ambros.* The beginning of this life is presently  
*Gregor.* the beginning of death. Our life is like  
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Gen. 23.4.

*Ambros.*

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*Bernard.*

*Anstine*

Rev. 14. 13.

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earthly house in which do dwell together sinne and death, which every day consume it. All our life is a spirituall warfare. Above, diuels lie in wait for our destruction : On the right hand and on the left, the world oppugnes us : Beneath and within, the flesh fighteth against us. The life of man is a warfare: Because in this

**Gal. 5. 17.** *life, there is a continuall fight between the flesh and the spirit.* What true joy then can a man have in this life when there is in it no certain felicitie? What thing present can delight us, when other things do passe away, but that which hangeth over our heads, doth never passe away? And again what can delight us, when that which we love is quite ended, and grief that shall never have end, doth approach still nearer unto us? This is all we gain by long life: To do more evil, to see more evil, and to suffer more evil. This is all that long life doth for us: It makes our accusation the greater at the last judgement. What is man? The slave of death, and as a passenger on the way: He is lighter then a bubble, shorter

*Nazianz:*

Shorter then a moment, more vain  
 then an image, more empty then a  
 sound, more brittle then glasse, more  
 changeable then the winde, more  
 flitting then a shadow, and more de-  
 ceitfull then a dream. What is this *Bap. Mart.*  
 life? The expectation of death, the  
 stage of mockeries, the sea of mise-  
 ries, an hemine or phiall of bloud  
 which every light fall breaketh, and  
 every fit of an ague corrupteth. The  
 course of our life is a labyrinth; we  
 enter into it when we come out of  
 the wombe, and we go out of it by  
 the passage of death.

*We are nought but earth, and earth is but a fume:  
 A fume is nought, as nought do we consume.*

This life is frail as glasse, is sliding  
 as a river, is miserable as a warfare:  
 And yet it seems to many much to  
 be desired. This life seems outward- *Gregor.*  
 ly as a gilded nut: But if thou o-  
 penest it with the knife of truth, thou  
 shalt see that within there is nothing  
 but worms and rottenesse. There  
 are apples growing about Sodome,  
 which are pleasing for outward  
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outwardly, but if thou pressest it with a more weightie consideration, will appeare to be like unto smoke and dust. Therefore, O beloved soul, do not suffer thy cogitations to set up their rest in this life : But let thy minde alwayes pant and breath after the joyes to come. Compare the short moment of time granted unto us in this life, with eternitie which never shall have end : and it will appeare what a foolish thing it is to cleave unto this life that flitteth away; and to neglect that which is everlasting. This life of ours passeth away: And yet in it do we either get, or loose everlasting life. This life is most miserable : And yet in it do we either get or loose everlasting life. This life is subject to many calamities ; and yet in it do we either get or loose everlasting joy. If therefore thou hopest for life everlasting : in this flitting life desire it with all thy heart. Use the world ; but let not thy heart cleave to the world : Negotiate in this world; but fix not thy minde upon this present life : The outward use of worldly things hurt-

eth

not, unlesse thy inward affection cleave unto them. Heaven is thy country; the world is but the place of thy sojourning: Be not so much delighted with the momentanie entertainment of this world, as to have thy minde withdrawn from the desire after thy heavenly country. This life is our sea; but eternitie is our haven: Be not therefore so much delighted with the momentanie tranquillitie of this sea, as that thou canst not attain to the haven of everlasting tranquillitie. This life is sliding, and doth not keep faith with her lovers, but doth often flee from them when they never think of it: Why therefore wilt thou trust it? It is very dangerous for thee to promise unto thy self securitie for one houre: For oftentimes in that one posting houre this life is ended. The safest way then is, to expect our departure out of this present life every houre, and to prepare our selves for it by serious repentance. *In the gourd* wherewith *Jonas* was delighted God prepared a *worm* that it might wither: So in these worldly things, whereunto many

Jon. 4 7.

*Augustine.*

ny cleave so fast, as if they were  
glewed to them, there is no certaintie;  
but the worms of corruption do breed  
in them. The world is now so worn  
away with a long consumption, that  
it hath even lost the face by which  
it was wont to seduce: And therefore  
they that delight to perish with the  
world now perishing are as much to be  
blamed and condemned, as they are to  
be praised and commended, that flourished  
with the world then flourishing. Withdraw,  
O Christ, our hearts from the love of  
this world, and stirre up in us a desire  
after the kingdome of heaven!

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MEDITAT. XXXIX.

Of the worlds vanitie.

*Love not the world: The world is vain:  
But love those things that ay remain.*

1 Joh. 2. 15. **S**Et not thy love, O devout soul,  
1 Cor. 7. 31. Upon those things which are in  
2 Pet. 3. 10. the world: The world shall passe away,  
and all the things therein shall  
be consumed with fire: Where shall  
thy love be then? Love that good  
which

which is everlasting ; that so thou  
 mayst live forever. Every creature *Rom. 8.10.*  
*is subject to vanitie* : Whosoever  
 therefore cleaveth with his love unto  
 the creatures, shall also become vain  
 himself. Love that good which is  
 true and stable ; that thy heart may  
 be quieted and established. Why  
 doth worldly honour delight thee ?  
 He that seeketh the honour of men, *John 5.44.*  
 cannot be honoured by God. He  
 that seeketh the honour of the world  
 must be conformed unto the world :  
*and he that pleaseth the world, can - Gal. 1.10.*  
*not please God.* All things are un-  
 stable and must perish , whatsoe-  
 ver are given by those that are un-  
 stable and do perish : How then  
 can the honour of the world be  
 stable ? He that was yesterday ex-  
 tolled to the skies by the praises of  
 men , is brought down again to  
 morrow with disgrace. Desire  
 therefore to please God ; that thou  
 mayest be honoured of God : For  
 that is the true and stable ho-  
 nour. What is a man the better *Kempis.*  
 for being reputed great by man ? If  
 a man be great in the sight of  
 God,



*Anstine.*

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Joh. 6. 15.

John 18. 5.

Bernard

Luk. 24. 26.

Bernard.

God, then is he great indeed, not otherwise. Christ being sought for, to take a kingdome, fled from it; but being sought for to be reproched, and to be ignominiously crucified, he offered himself: Delight therefore rather in the disgrace then the glory of the world; that so thou mayest be conformed unto Christ. He that doth not despise the world for Christ, how would he lay down his life for him? There is no way to true glory but by contemning the glory of the world: For so Christ *entred into his glory*, by the ignominie of the crosse. Be content therefore to be despised, to be vilified, and to be rejected in this world; that thou mayest be honoured in the world to come. Christ taught us by his life how we should esteeme of the world. All the glory of the heavens serveth him, yea he alone is even glory it self: And yet he rejected worldly glory. Therefore the more a man is honoured, and the more he aboundeth in bodily consolations; the more deeply and inwardly must he become sorrowfull, that he is so farre from being conformable unto

not unto Christ. Vain is the praise of man, *Kempis.*  
 for, to if an evill conscience accuseth with-  
 in: What doth it profit a man sick of  
 a fever, if he be laid in a bedsted of  
 ivory when as notwithstanding he  
 is tormented with raging heat with-  
 in? It is the testimony of thy con-  
 science that is the true honour and  
 praise indeed. There is no juster  
 judge of thy doings, then God and  
 thine own conscience: Desire to ap-  
 prove thy deeds before this judge-  
 ment. Is it not enough for thee to  
 be known of thy self, and, which is  
 most of all, to be known of God?  
 But why doest thou so much covet  
 after riches? He is too covetous unto *Bernard.*  
 whom the Lord is not sufficient. This  
 life is the way to our eternall coun-  
 try: What then do much riches pro-  
 fit? They do rather burthen the tra-  
 veller, as great burthens do a ship.  
 Christ the king of heaven is the ri-  
 ches of Gods servants. The true trea- *Lud. Vives*  
 sure must be within a man, and not  
 without him. That is the true trea- *Kempis.*  
 sure which thou canst carry with  
 thee to the generall iudgement: But  
 all these outward goods are taken  
 from

Bernard.

from us in death. The goods gathered together do perish; but first he that gathered them doth perish, and

Job. I. 21.

lesse he be rich in the Lord. Poore *thou camest into the world, and poore must thou go out*: And why should the middle differ from the be-

Dionysius.

ginning, and the end? Riches are appointed for our use: And how few will be sufficient! A little gift of grace and vertues, is better then all earthly riches. Wherefore? Because vertue pleaseth God, but riches do

Bernard.

not please him without vertue. The povertie of Christ must be more acceptable unto us, then the riches of the whole world. Povertie was sanctified through Christ. He was poore in his nativitie, poore in his life, and poorest of all at his death. Why dost thou stick then to preferre povertie before worldly riches, when as Christ preferred it before heavenly riches? How will he commit his soul unto God, who doth not commit unto him the care of his body? How will he lay down his life for his brother, who doth not bestow his riches upon him? Riches  
bring

bring forth labour in the getting,  
fear in the possessing, and grief in  
the loosing: And, which is most to be  
lamented, the labour of the covetous  
doth not onely perish, but it causeth  
them also to perish, as *Bernard*  
teacheth. Thy love is thy God: *Where* **Mat. 6. 21**  
*thy treasure is, there will thy heart be*  
also. He that loveth these bodily,  
worldly, and perishing riches, cannot  
love the spirituall, heavenly, and eter-  
nall riches. Wherefore? Because those  
presse down the heart of man, and  
draw it downwards; but these lift it  
upwards. The love of earthly things *Austine*  
is as the birdlime of spirituall punish-  
ments, as one of the true lovers of  
*Christ* said. *Lots wife* which was **Gen. 19. 26**  
*turned into a pillar of salt* doth yet  
preach unto us, Not to look back to  
those things which are in the world;  
but to go straight on to our heavenly  
countrie. The *Apostles* left all and **Mat. 4. 22**  
*followed Christ*. Wherefore? Because  
the knowledge of the true riches ta-  
keth away the desire after false ri-  
ches. If we have rested the Spirit, the *Gregor.*  
flesh pleaseth not our taste. If *Christ*  
be sweet to a mans taste, then the

world is bitter unto it. But why dost thou so much seek after pleasures? Let the remembrance of him that was crucified, crucifie in thee all desire of pleasure. Let the remembrance of hell-fire quench in thee all the fire of lust. Compare the short moment of pleasure with eternall punishments. Pleasures are brutish, and they make us like brutes. The sweetnesse of the kingdome of heaven pleaseth not his taste, that is daily full with the husks of the swine. Let us mortifie all sensuall pleasures, and let us with *Abraham* offer to God as a spirituall sacrifice this our beloved sonne, that is, the concupiscences of our soul, by renouncing voluntarily all pleasure, and by embracing the bitternesse of the crosse. It is not a plain way strewed with roses, but a sharp way and set with thorns, that leadeth unto the kingdome of heaven. The outward man increaseth by pleasures; but the inward man by the crosse, and by tribulations. As much as the outward man is augmented, so much is the inward man diminished. Pleasures serve the body; but the true  
godly

*Bernard.*

*Granat.*

*Gen. 22-3.*

godly have least care of their body,  
and the greatest care of their soul.  
Pleasures do captivate our hearts  
that they cannot be free in the love  
of God. Not pleasures, but the con-  
tempt of pleasures at death shalt  
thou carry away with thee, and  
bring to judgement: Let the feare of  
God then wound thy flesh; that the  
love of the flesh deceive thee not.  
Keep alwayes in thy minde the me- *Bernard*  
mory of Gods judgement; that the  
perverse judgement of thy sensuall  
appetite leade thee not into bondage.  
Look not upon the flattering face  
of the serpent; but look back upon  
his stinging tail. Overcome thou by  
the grace of Christ; that at length  
thou mayst as conquerour be crown-  
ed by Christ.

MEDITAT.

L 2



MEDITAT. XL.

Of the profit of tentations.

*The palm-tree grows the more prest down,  
And crosses prove the Churches crown.*

Mat. 4. 1.

Josh. 23.

Dionys.

**I**T is profitable for the faithfull soul, to be tried and confirmed by tentations in this world: Our Saviour himself would wastle with the diuel in the wildernesse, that for us and for our salvation he might overcome him, and be the first champion in our quarrell. He descended first into hell, and afterwards ascended up into heaven: So the faithfull soul doth first descend into the hell of tentations; that so it may ascend into celestially glory. The people of Israel could not come to possesse the promised land of Canaan, before they had overcome divers enemies: Neither can the faithfull soul promise unto it self the kingdome of heaven, untill it hath overcome the flesh, the world, and the diuel. Tentation proveth, purgeth, and enlighteneth us. Tentations proveth us: For faith shaken by aduersitie is  
con-

# MEDITATIONS. 245

confirmed more strongly in the rock of salvation, it enlargeth it self more into the boughes of good works; and riseth up higher unto the hope of deliverance. When *Abraham* be- Gen. 22. 16  
 ing commanded to sacrifice his sonne, shewed himself ready to obey Gods command : after the tentati-  
 on the angel of the Lord appeared unto him saying : *Now know I that thou fearest God, seeing that for my sake thou hast not spared thine one-ly sonne.* Even so in tentations if thou shalt offer unto God the be-  
 loved sonne of thy soul, that is, thine own will, thou shalt be reputed one that truly feareth God, and thou shalt in thine heart heare God speak-  
 ing unto thee. Fire proves gold, and tentation proves faith. The souldi-  
 ers valour is seen in the fight : And the strength of our faith appeareth in tentations. When the whirling winds and the stormy waves beat upon the ship of Christ, then it ap- Mat. 8. 24.  
 peareth of how little faith some 26  
 of the disciples are. The Israelites Judg. 7. 4.  
 whom God commanded to be led forth to overcome the Midianites,

*Bernard.*

*Mat. 13. 22.*

were first proved at the waters: So they which are to be admitted into their heavenly countrey after the conquest of their enemies, are first to be proved in the waters of tribulations and tentations. Whatsoever adversitie therefore, whatsoever tentations happen unto the faithfull soul; let her think with her self that they are for triall and not for deniall. Tentation also purgeth. To purge out the pestilent humour of self-love, and the love of the world, Christ our Physician useth many grains of bitter Aloes. Tribulation sends us to search our conscience, and recalls to our memorie the finnes of our life past: And further, as Physick preserveth the body from contagious diseases: So also doth tribulation preserve the soul from finnes. Man is alwayes prone to sinne: But more in time of prosperitie then in adversitie. *Riches* are thorns to many men: Therefore God plucks out the thorns; that they may not choak their souls. Varietie of worldly businesse hindreth many from the service of God: Therefore God sendeth diseases upon them; that they

they may come to themselves, and begin to die to the world, and to live to God.

*Some men have tumbled down the hill of great prosperitie:*

*And have enjoyed truest rest in their adversitie.*

The honour of the world puffeth men up with pride: Therefore God brings them into contempt, and withdraweth from them the fewell of pride. Last of all, Tentation enlighteneth. We come not to know the frailtie and vanitie of all worldly comfort, but by tentations. *Stephan* Acts. 7. 56. when he was stoned, saw the glory of Christ: So Christ manifests himself unto the contrite soul, in calamities. There is no true and solid joy but where God dwelleth; and Gods dwelling is in the *contrite and humbled spirit*. Affliction it is and tentation which humbleth the spirit, and maketh it contrite: Therefore true and solid joy is in the soul of the afflicted. Tentation is the way to come to the knowledge of God: Therefore the Lord saith, *I will be with him in* Psal. 61. 18. *trouble, I will deliver him, and make*

36

him see *my salvation*. Blinde Tobie saw nothing either above him, beneath him, or before him, and therefore he saw not himself: But being enlightened of God by the angel Raphael, he saw all things, which before he could not see, using no other medicine but *the gall* of a fish. To shew, that our eyes are to be anointed with the gall of bitterness; that so we may be enlightned, and come to the true knowledge of our selves and worldly things. Why saith the

Tob. 6. 8.

1 Cor. 13. 12

Apostle, that we *know but in a glasse*. Because in tentations we come to know that God maketh the elect joyfull under the shew of sorrow, and quickneth them under the shew of death, and healeth them under the shew of sicknesse, and enricheth them under the shew of povertie.

Bernard.

Therefore must the crosse and temptation be welcome unto him, whofoever is not unthankfull to Christ who was crucified and tempted for us. O good Jesus! Let me be burned here, let me be smitten here, that I may be spared hereafter! O good Jesus! Thou which dost often cast us off from thee

thee by sparing us, make us to return  
unto thee by striking us! Afflict and  
presse the outward man; that the in-  
ward man may grow and increase! O  
good Jesus! Fight within me, against  
me: Be thou the moderator of the  
fight, and the crown of my victorie!  
Whatsoever adversitie I feel in this *Greg. Nys.*  
life, let it tend to the strengthening  
and increasng of my faith! O good  
Jesus! Help my weak faith! For so  
thou hast promised by thy holy pro-  
phet: *As a mother comforteth her* *Isa. 66. 13.*  
*children, so will I comfort you: As a*  
*weller.*  
mother cherisheth and nourisheth  
her sucking infant with much care:  
So do thou (O good Jesus) erect and  
confirm my languishing faith! Grant  
that thy inward comforts may pre-  
vail more with me then the contra-  
dictions of all men and the devil  
himself, yea and the cogitations of  
mine own heart! O thou good Sa- *Luk. 10. 34.*  
maritane, poure the sharp wine into  
the vvounds made by my sinnes, but  
poure in also the oyl of divine com-  
fort! Multiply my crosses, but give  
me also strength to endure them!

## MEDITAT. XLI.

Here are foundations of Christian patience.

*Take up thy crosse, do but endure:  
To overcome thou shalt be sure.*

**B**E quiet, O devout soul, and endure with patience the crosse which God hath laid upon thee: Consider the passion of Christ thy bridegroom. He suffered for all, of all, and in all. He suffered for all, yea even for them, which despise his precious passion, and wickedly trample his blood under their feet. He suffered of all. He is delivered, he is broken in pieces, he is forsaken of his heavenly Father, he is *forsaken of his disciples*, he is rejected of the Jews his own peculiar people: For they preferred *Barabbas* the thief before him: He is crucified of the Gentiles. He suffers for the sinnes of all men: And therefore he is afflicted of all men. He suffered also in all: His *soul was sorrowfull even unto death*, and being pressed with the sense and feeling of Gods

Gods anger, cries out that he was  
*forfaken of God*: All the members of Mar. 27. 46.  
his body are in a bloody sweat: His  
*head is crowned with thorns*: His 29  
tongue tastes a *cup of gall and vine-* 34  
*ger*, his *hands and feet* are boared Pfal. 22. 16.  
with nails, his *side* is wounded, his John 19. 34.  
whole body is scourged, and he is  
stretched forth on the crosse: He suf-  
fered hunger, thirst, cold, contempt,  
poverty, reproaches, wounds, death,  
and the crosse: And then how unjust  
a thing were it for the servant to re-  
joyce, when the Lord suffereth! How  
unjust were it that we should rejoyce  
in our sinnes, when our Saviour is so  
grievously punished for them! How  
unjust were it that the other mem-  
bers should not condole, when the  
head is afflicted! But rather it is ne-  
cessary that we *enter through many* A&S 14. 22.  
*tribulations into the kingdome of*  
*heaven*: as it was necessary that our  
Saviour should by his *passion enter* Luk. 24. 26.  
*into celestiaall glory*. Consider also the  
bountifull reward: *The sufferings of* Rom. 8. 18.  
*this present life are not worthy of the*  
*glory which shall be revealed unto*  
*us*. How great soever our suffering is,  
it.



it is but temporall, yea sometimes but for a day : But the glory is everlasting. God doth exactly observe all our adversities, and will at length

*Ecclesiastes* bring them to judgement : How disgracefull a thing then will it be at

12.14.

the generall assembly of the whole world, to appeare without the jewels and bracelets of the crosse, and passions!

*Isa. 25.8.* He shall wipe away all teares

*Reve. 7.17.* from the eyes of those that are his : O

happy teares which shall be wiped away by the hand of such a great

*Dionys.*

Lord! O happy crosse, that shall finde a crown in heaven! *David* was not ten whole yeares in his exile, but he

*2.Sam. 5.5.* was fortie in his kingdome: Here we

have the shortnesse of our suffering prefigured, and the eternitie of the glory which is to follow. It is but a moment of time wherein the Saints are exercised by the crosse: But the mercies by which they are comforted are for ever. And thus after adversitie in the morning, follows prosperitie in the evening. Consider also the tribulation of all the Saints. Behold *Job* mourning on the dunghill, *John* hungry in the wildernes, *Peter* stretched

*Job. 2.8.*

*Matt. 3.4.*

out

out upon the crosse, *James* behead-  
 ed of *Herod* with the sword! Be-  
 hold *Mary* the blessed mother of our  
*Saviour* standing under the crosse!  
 She was the type of the Church  
 the spirituall mother of our Lord.  
 Blessed are ye, saith Christ, when men  
 shall persecute you for my names sake.  
 For so have they done to the Pro-  
 phets. O glorious persecution which  
 makes us conformable unto the Pro-  
 phets and Apostles, and all the Saints,  
 and even unto Christ himself! Let  
 us therefore suffer with those that  
 suffer, let us be crucified with those  
 that are crucified, that we may be  
 glorified with those that are glorifi-  
 ed. If we be true sonnes indeed, let  
 us not refuse the condition of the rest  
 of our brethren. If we truly desire  
 the inheritance of God, let us accept  
 it wholly: For the sonnes of God  
 are not onely heirs of joy and glory  
 in the world to come, but also of hea-  
 vineſſe and sufferings in this present  
 world. For God scourgeth every  
 sonne whom he receiveth: He punish-  
 eth their sinnes here, that he may  
 spare them at the judgement to  
 come;

John 19. 25.

Mat. 5. 12.

12.

Macar.

Heb. 12. 6.

*Bernard.*

come : He multiplies tribulations here, that he may multiply their reward hereafter : And so not onely the persecution, but the reward also is increased. Consider the happy condition of the crosse. It plucks the love of the world out of us by the roots, but it sowes in our hearts the seed of the love of God : The crosse begets in us an hate of worldly things, and lifts up our minde unto heavenly things. When the flesh is mortified, the spirit is quickened; and when the world waxeth bitter, Christ becometh sweet unto us. Great is the mysterie of the crosse, for by it God calls us to contrition, to true feare, and to the exercise of our patience. Let us open to him when he knocketh, and we shall heare what the Lord will say within us. The sight of the crosse is contemptible in the sight of the world, and in the carnall eyes of the outward man: But it is glorious in the sight of God, and in the spirituall eyes of the inward man. What was reputed by the Jews more base and vile then the passion of Christ? And what was more

more glorious and precious in the  
 sight of God? For it was the price  
 paid for the sinnes of the whole 1. John 2.2.  
 world: Even so the just man is affli-  
 cted, *the just man dies, and no man* Isa. 57. 1.  
*considereth it*: But precious is the  
 crosse, and *precious is the death of* Psal. 116. 15.  
*the Saints in the sight of the Lord.*  
 The Church which is the spouse of  
 Christ, is *black* without, by reason Cant. 1. 5.  
 of calamities and persecutions: But  
 she is beautifull within by reason  
 of divine consolation. The Church  
 and every faithfull soul is as a gar- 4  
 den enclosed, and none knows 12.  
 the beauty thereof but he that is  
 in it. We shall never fully and  
 perfectly feel the consolation of  
 the spirit, unlesse our flesh be afflict-  
 ed without. If the love of the world  
 dwelleth in us, the love of God  
 cannot enter in. A full vessell can-  
 not be filled with new liquor, un-  
 lesse the first be emptied. Let us  
 therefore poure out the love of the  
 world, that we may be filled with  
 the love of God. Therefore God by  
 the crosse doth extinguish in us the  
 love of the world, that there may be  
 room:

room for the love of God. Besides, the crosse drives us to our prayers, and is an occasion of vertue. When

**Cant. 4. 16.** the *Northwinde blowes* upon the garden, that is, when persecutions assault the Church, then the *spices thereof* are scattered abroad, and the vertues thereof are increased, and they cast forth an odour pleasing unto God. The beloved bridegroom of my soul is *white and ruddy*; white for his innocency, and ruddy for his passion: And so is also the beloved spouse of Christ; white for her vertues, and ruddy for her sufferings. And thus the grace of God can produce oyl and hony out of the most hard rock of afflictions: And so, out of the bitter root of calamities God knowes how to bring forth the most pleasant fruit of eternall glory. Unto which he bring us and admit us! Amen.

5. 10.

## MEDITAT. XLII.

How we must overcome tentations  
by perseverance.

*Let not tentations cast thee down :  
For perseverance shall thee crown.*

**H**Oly Lord Jesus, the most lo-  
ving bridegroom of my soul !  
when will the time come that thou  
wilt leade me to the solemnitie of thy  
marriage ? *I am a pilgrim and a ba-* Rev. 19. 7.  
Psal. 39. 12.  
*nished man from thee:* But yet I most  
firmly beleve and nothing doubt,  
but that I shall be shortly set at li-  
bertie out of the prison of my body,  
and appeare before thy face. *Feare* Psal. 55. 5.  
*and trembling are come upon me;* be-  
cause I carry my *treasure in vessels* 2. Cor. 4. 7.  
*of clay :* My minde is prone to er-  
rour, and my will is prone to sinne ;  
and therefore my *spirit* within me is Mat. 26. 41.  
not alwayes ready , *but the flesh* is  
alwayes weak. Sinne leadeth me ca-  
ptive, and the *law of my members* is Rom. 7. 23.  
*repugnant to the law of my minde.*  
*Feare and trembling are come upon* Psal. 55. 5.  
*me;* because Satan lieth in wait for my  
treas-

treasure: His subtiltie is great, his desire to hurt is most earnest, and his power is exceeding great. He decei-

Gen. 3. ved *Adam* in paradise, and *Judas*  
Joh. 13. 27. in our Saviours school: And how then shall I be safe from his treache-

Psal. 55. 5. ries? *Feare and trembling are come*  
1 Joh. 5. 19. *upon me*, because I am still in the

*world*, which is altogether set upon wickednesse: The delights of the world intice me, adversities in the way of the Lord affright me, sometimes the inticements of the world are pleasing unto me, and all the world is full of snares: Miserable man that I am, how shall I be able to escape them! Joyes do assault me, and sorrows do assault me: Miserable man how shall I be able to stand!

Psal. 55. 5. *Feare and trembling are come upon*  
me, because it is God that worketh in

Philip. 2. 13 *me both to will and to perfect*. I am afraid lest I should force God, by my negligence and want of care, to take from me that good will which he hath given me. I make not a right use of remission of sinnes, and I refuse the first grace which was given freely: And therefore I have  
cause

cause to feare, lest God in his secret  
and just judgement justly take from  
me that which I have unjustly abu-  
sed. I am afraid lest I be forsaken of  
him, whom after my first conversi-  
on I have so often forsaken. How  
grievously am I vexed when I consi-  
der, that the heavy and severe judge-  
ment of God shall follow after his  
benefits, if I make not a right use of  
them! But the infinite mercy of God  
raiseh me up; because as he hath gi-  
ven me to will, he will also give un-  
to me to perfect, for he is God and is  
not changed: *His mercy also is con-* Psal. 117.2.  
*firmed towards me,* and shall not be  
changed: *The foundation of God is* 2 Tim. 2.16.  
*sure; sure indeed, because it is in*  
*God, in whom there is no change:* Jam. 1.17.  
Sure indeed, because it is confirmed  
by the blood of Christ, which alwayes  
speaketh loud before the throne of Heb. 12.24.  
God: Sure indeed, because it is signed  
with the sure seales of the Sacra-  
ments: If I should seek never so little  
salvation in my self, I must needs  
doubt of my salvation: But as all my  
righteousnesse is in Christ, so in him  
also is all the hope of my salvation.

IF



If I had apprehended and laid hold upon Christ of mine own free will, I might yet feare, lest my will should change, and so I should loose Christ. But he that was found of him that sought him not, will not assuredly withdraw himself again after he is once found. He that hath translated me out of the *shadow of death* unto the participation of light, will not suffer me to return again unto my former darknesse. *The gifts of God are without repentance*, and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good. That treasure is alwayes present; but the hand that should apprehend it doth sometimes languish: But I shall be able to apprehend Christ; because as he hath revealed himself unto me in his word and promises, so likewise he will grant unto me of his goodnesse that I may beleeye his word and promises. I will use the help and support of prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, untill I have

Luk. I. 79.

Rom. II. 26

have obtained salvation. *By the power* 1. Pet. 1. 5.  
*of the Lord* I shall be able to be pre-  
served unto *salvation*: The power of  
the Lord doth lift me up and com-  
fort me, but mine own infirmitie  
doth cast me down and make me sor-  
rowfull. But *the power of the Lord* 2. Cor. 12. 9  
*shall be perfected in my weaknesse*: He  
shall strengthen me, from whom com-  
meth all the strength of my faith:  
The grace of God doth lift me up,  
but mine unworthinesse doth cast me  
down: But if there were any worthi-  
nesse in me, then it were no grace, but  
a reward. *If of works, then certainly* Rom. 11. 6.  
*not of grace*: For grace is not any *Austine*  
way grace unlesse it be every way  
gratis. Therefore have I no respect  
unto my works: That which is a- *Bernard,*  
misse, he will amend; that which is  
wanting, he will make up; that  
which he will not impute against  
me, shall be as if it were not. There-  
fore is my *salvation* onely from God, Hos. 1. 39.  
and therefore sure.

*Me-*

## MEDITAT. XLIII.

That we must think daily upon our death.

*Think every day to be thy last;  
And, when night comes, thy life is past.*

**O** Faithfull soul, look for death every houre: Because it waits for thee every houre. In the morning when thou risest, O man, think that it is thy last day: And in the evening when thou goest to bed, think that it is thy last night upon earth. Whatsoever thou doest, whatsoever thou goest about, look about thee, and consider with thy self first, whether thou wouldest do such things or no, if thou shouldest die that houre, and so go to Gods judgement: What Doest thou think that death doth not approach, because thou thinkest not of it? or doest thou think that it draweth nearer, because thou thinkest upon it? Whether thou thinkest upon it or no, whether thou speakest of it or no, it hangs alwayes over thy head. Life was lent unto thee,  
not

not given as a free-hold. Upon this condition thou didst enter in, that thou shouldest go out: *Naked thou camest, and naked thou must go.* This life is a pilgrimage: vvhenthou hast travelled a good vvhile, then thou must return home again. Thou art but a farmer and tenant in this world and not a perpetuall lord: Every houre think vvith thy self vvither thou hastenest every moment. In this vve are deceived, in that vve think vve die then, vvhen vve breath out our last: Every day, every houre, every moment vve die: Whatsoever is added unto our life is taken from it, and as it increaseth it also decreaseth: vve fall not into death suddainly, but vvalk into it step after step. This life of ours is a vvay, and every day vve must ridde some of it: Life and death seem to be most distant, but they are as neare as neare can be: For one passeth avway, and the other cometh on. As it is vvith those that travell by sea, they oftentimes come to the haven, and yet they neither feel, nor so much as think vvither they are carried: So likewise it is with

with us: Whatsoever we do, whether we eat, drink, or sleep, we draw nearer alwayes to our death. Many have passed away their life, even in the time whiles they were seeking after things belonging to the sustentation of this life. No man entertains death joyfully, unlesse he hath long before prepared himself for it. In this life die daily unto thy self; that so in death thou mayest live to God. Before thou diest, let thy finnes die in thee: In thy life time let the old *Adam* die in thee: So at thy death Christ shall live in thee. In thy life time let the *outward man*

2. Cor. 4. 16 daily *decay*, that at thy death the *inward man* may be *renewed* in thee.

Ecclesiastes 1. 3. ) eternitie: for as the tree falls, so it lies: How carefully then ought we to think upon the houre of death!

Time passeth away, but the infinite space of eternitie remains behinde: In time therefore make thy self ready for eternitie. What we shall be for ever, whether blessed or miserable, it shall be decreed at the houre of death: In that one moment, is

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eternall felicitie either enjoyed or  
lost. Wherefore, O faithfull soul,  
how sollicitous and carefull oughtest  
thou to be in preparing thy self for  
that houre! Thou wilt easily con-  
temne all worldly things, if thou  
considerest with thy self that thou  
must die: Consider that thine eyes  
shall be darkened in death; and thou  
wilt easily *turn away thine eyes from* Psal. 119. 37  
*beholding vanitie*: Consider that thy  
eares shall wax deaf at thy death;  
and it shall be easie for thee to stop  
thy eares against impious and filthy  
speeches: Consider that thy tongue  
shall be tied at thy death; and thou  
wilt have more regard unto thy  
words: Set before thine eyes the  
cold sweat and anxietie of those that  
are ready to die, and thou wilt easily  
contemne all worldly delights: Look  
upon the nakednesse of them that de-  
part out of this world, and povertie  
in this life will not seem grievous un-  
to thee: Consider the trembling of  
the whole body at the point of  
death; and thou wilt easily con-  
temne the splendour of the world:  
Consider the mourning of the soul

M

being

being compelled to go out of the house of the body; and thou wilt easily beware of the guilt of all sinners. Consider the corruption that followeth after death; and thou wilt easily bring down thy proud flesh: Consider how naked thou art left at thy death, being forsaken of all the creatures; and thou wilt easily turn away thy love from them, and turn it towards the Creatour: Consider how narrowly death looks to thee, that thou carrie away nothing with thee at thy death; and thou wilt easily contemne all the riches of the world: He that in this life dieth daily through his sinnes, doth passe from death temporall unto the punishments of death eternall. No man is translated unto everlasting life, but he that begins here to live in Christ. That in death therefore thou mayst live, be ingrafted into Christ by faith: Let death be alwayes in thy thoughts; because it is to be expected alwayes. We carry death alwayes about us; because we alwayes carry sinne about us, *and the wages of sinne is death.* But if thou wouldest escape

*Brent.*

*Rom. 6.13.*

escape the bitterneſſe of death, keep the word of Chriſt. Faith doth conjoyne and unite us unto Chriſt: Therefore they which are in Chriſt, die not: For Chriſt is their life. *He that is joyne* unto God by faith, is **1 Cor. 6. 17.** *one ſpirit with him:* And therefore the faithfull man dieth not for ever; becauſe God is his life. The people **Exod. 14. 18.** of Iſrael paſſed through the Red-ſea unto the promiſed land; but *Pharaoh* and his hoſt were drowned: So the death of the godly is unto them the beginning of true life, and the gate of paradise; but the death of the wicked is not the end of their evils, but it coupleth together thoſe evils which are paſt and thoſe that follow after: They paſſe from the firſt unto the *ſecond death*. So neare **Rev. 20. 14.** is the union between Chriſt and the faithfull, that death it ſelf cannot diſſolve it. In the thickeſt cloud of death the torch of Gods grace ſhineth before them: In their dangerous journey Chriſt provideth for his beloved the angels to be their protectours. The *bodies* of the Saints are the *temples* of the holy Ghoſt: The holy **1 Cor. 6. 19.**



Ghost will not suffer his own temples altogether to be destroyed by death. The word of God is the *incorruptible seed*: It is not destroyed by death; but is hid in the hearts of the godly, and shall quicken them in their due time.

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MEDITAT. XLIIII.

Consolations at the death of friends.

*Grieve not when friends and kinsfolke die:  
They gain by death eternitie.*

**T**Hink, O devout soul, upon Christ thy Saviour, and thou shalt not be afraid for the terrors of death. If the violence of death doth make thee sorrowfull, let the power of Christ make thee joyfull. The *Israelites* could not *drink the waters of Marah* by reason of their *bitternesse*; but God shewed  
 Exo. 15. 23. *unto Moses a tree*, which being  
 25. *cast into the waters made them sweet*. If thou art affrighted by reason of the bitternesse of death, God sheweth unto thee a tree which turneth  
 it

# MEDITATIONS. 269

it into sweetnesse; that is, *a branch* Isa. 11. 1:  
*that did spring from the root of Jesse:*  
 This branch is Christ, and whoso-  
 ever keepeth his word shall never see death. This life is burthensome: And *Ambros.*  
 therefore it is good to be eased of it.  
 The miserie of a Christian dieth: But  
 the Christian man dieth not. That  
 which we call death is but going a  
 journey; it is not an end of life, but a  
 beginning of a better life. We do not  
 loose our friends at their death, but  
 send them before us; our friends do  
 not die, but life enjoy; they go before  
 us, they do not go from us for ever. It  
 is not death, but a departure: When  
 the godly depart out of this life, they  
 enter again into life: The death of the  
 godly is gain unto them. Do our  
 friends die? Make this interpretation  
 of it: That they cease to sinne, they  
 cease to be tossed, and they cease to  
 be miserable. Do they die in the  
 faith? Interpret that thus: That they  
 depart out of the shadow of life, that  
 they may passe unto true life; from  
 darknesse, to light; and from men, to  
 God. Our life is a navigation, and  
 death is the haven of securitie, and

safety: Therefore we must not grieve  
 that our friends are dead ; but rather  
 rejoyce in their behalf , that out of  
 the turbulent sea they are come safe  
 to the haven. This life is the souls im-  
 prisonment , but death sets her at li-  
 bertie : Therefore old *Simeon* being  
 Luk. 2.29. about to die, cryeth out : *Lord now*  
*lettest thou thy servant depart in*  
*peace.* He desires to be set at libertie,  
 being shut up in the prison of the bo-  
 die: We must rejoyce therefore in the  
 behalf of our friends , that they are  
 as it were delivered out of prison, and  
 received into true libertie. In like  
 Phil. 2.23. manner the Apostle *desires to be dis-*  
*solved,* as being bound to his body of  
 earth in a kinde of miserable servi-  
 Cyprian. tude. What? shall we be sorrowfull  
 that our friends are delivered out of  
 their bonds and set at libertie? What?  
 shall we for their sakes put on black  
 mourning clothes , when as they  
 have put on white robes? For it is  
 written that unto the elect are given  
 Revel 7.29. *white robes,* in token of innocencie;  
 and palms in their hands, in token of  
 victorie. Shall we macerate our selves  
 with teares & sighes for their sakes,  
 when

# MEDITATIONS. 271

when as *God hath wiped all teares* Revel. 7. 17.  
*from their eyes?* Shall we mourn and  
trouble our selves with grief, when  
as they are in the place where there  
is neither *mourning*, nor *grief*, nor Revel. 21. 4.  
*any cry heard*, but *they rest from* Rev. 14. 13.  
*their labours?* Shall we for their de-  
parture kill our selves with immode-  
rate grief, when as they do enjoy the  
fellowship of the angels, and true so-  
lid joy? Shall we for their sakes weep  
and wail, when as they *sing a new* Rev. 15. 3.  
*song of the Lambe having harps and* 2  
*golden phialls?* Shall we grieve that 7  
they are departed from the earth,  
when they themselves rejoyce that  
they are departed? What profit it is *Cyprian.*  
for to depart out of this world,  
Christ shewed, who when his di-  
sciples were sad, because that he  
said he should depart, answered:  
*If ye loved me ye would rejoyce ra-* Joh. 14. 28.  
*ther.* If as thou wert sayling, a  
stormie tempest should arise, and the  
windes lift up the waves, and threa-  
ten shipwrack, wouldest not thou  
haste to the haven? Behold the world  
staggereth, and reeleth, and threat-  
neth her ruin not onely for her old

safety: Therefore we must not grieve that our friends are dead ; but rather rejoyce in their behalf , that out of the turbulent sea they are come safe to the haven. This life is the souls imprisonment , but death sets her at libertie : Therefore old *Simeon* being about to die, cryeth out : *Luk. 2.29. Lord now lettest thou thy servant depart in peace.* He desires to be set at libertie, being shut up in the prison of the body: We must rejoyce therefore in the behalf of our friends , that they are as it were delivered out of prison, and received into true libertie. In like manner the Apostle *desires to be dissolved,* as being bound to his body of earth in a kinde of miserable servitude. What? shall we be sorrowfull that our friends are delivered out of their bonds and set at libertie? What? shall we for their sakes put on black mourning clothes , when as they have put on white robes? For it is written that unto the elect are given *Revel 7.29. white robes,* in token of innocencie; and palms in their hands, in token of victorie. Shall we macerate our selves with teares & sighes for their sakes, when

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 haste to the haven? Behold the world  
 staggereth, and reeleth, and threat-  
 neth her ruin not onely for her old

Phil. 1. 21.

age, but also by the end of things: And dost not thou thank God, and art not thou glad for thy friends, that being departed the sooner, they are delivered from ruines, shipwracks, and imminent plagues? In whose hands art thou kept safer then in the hands of Christ? In what place can the souls of thy friends rest safer then in the kingdome of paradise? Heare what the Apostle saith concerning death: *Death is gain*: It is gain to have escaped the increase of sinne; it is gain to have left the things that are worse, and to have passed to the better. Although, those whom by death thou hast lost were very deare unto thee: yet let God be more deare unto thee, whose will it was to take them unto himself. Be not angry with the Lord for taking away what he hath given: He hath received his own, he hath taken nothing from thee. Do not take it ill that the Lord doth require what he did onely lend thee: It is onely the Lord that foreseeeth evils to come: It was his providence therefore to take away thy friends that they might not

not be entangled in the misfortunes  
to come. *They that die in the Lord* Rev. 14. 13.  
rest sweetly in their graves, when  
those that are alive are tormented  
grievously even in the palaces of their  
kingdome. If by death thou hast lost *Bernard*,  
those that were deare unto thee: Be-  
leeve that thou shalt hereafter receive  
them more deare unto thee. A little  
distance of time doth separate thee  
from them: But blessed and secure  
eternitie shall joyn thee again unto  
them. For we hope upon a most true *Aufine*  
promise, that we shall depart out of  
this life, from whence some of our  
friends are departed before us; and  
that we shall come to that life, where  
the more known the more deare they  
shall be unto us, and amiable, with-  
out feare of any dissension.

*What'ever souls have been before, Bap. Mant.  
or shall hereafter be,  
Shall be receiv'd ith' theatre  
of huge capacitie: (them  
There shall we know the face of  
that of our kinred be,  
And speak and answer in our course  
each interchangeably.*



*There with the brother sister shall,  
and sonne with father be:  
And there they shall keep holy day  
for all eternitie.*

*Tertull.*

Therefore think not onely upon the time of thy friends forsaking thee, that is, at their death; but think also upon the time when they shall be restored again unto thee, that is, at the resurrection. To them that firmly beleeve the resurrection, death seemeth not death, but rather a quiet sleep. The whole universe seems to be a glasse, in which we may behold the resurrection: The sunne that sets every night, riseth again in the morning: The herbs that are dead in the winter, shoot up again in the spring: The Phenix at her death reneweth her self again: When times and seasons are past they return again: After fruits are come to maturitie still there succeed others: Seeds unlesse they die and be corrupted, they rise not again with increase: All things are preserved by perishing, and generated by corrupting: Shall we think then that God hath to no end or purpose

purpose set before us these types in nature? Shall nature be more powerfull then God, who hath promised that our bodies shall rise again? He *Ausline* that quickneth the grain of the seeds that are dead and rotten, that thou mayst live thereby in this world, shall not he much more raise up thee and thine, that thou mayst live with them for ever? God hath called thy loving friends unto *their beds*: And do not *Isa. 57. 21.* thou envie them their quiet rest: The resurrection will shortly come. It may be, thou didst hope that thy friends before their death would have been profitable members of the militant Church: But it hath pleased God to make them members of the Church triumphant: Seeing it hath so pleased God, be thou also well pleased. It may be, thou thoughtest that thy friends before their death would have attained to the knowledge of diverse things: But it hath pleased God to take them up into the heavenly Academie, there to learn true wisdom: Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope

that

that thy friends before their death  
would be raised out of the dust, and  
Psal. 113. 8. be *set with princes* : But it hath  
pleased God to make them the fel-  
lows of heavenly princes, that is,  
the holy angels : Seeing therefore  
it hath so pleased God, be thou al-  
so well pleased. It may be, thou didst  
hope that thy friends before their  
death would have gathered toge-  
ther much riches : But it hath pleased  
God to make them partakers of the  
delights of his heavenly kingdom:  
And therefore seeing that it hath so  
pleased God, be thou also well plea-  
sed. Holy God, thou hast taken  
away nothing but what thou gavest,  
blessed be thy name for ever and  
ever !

MEDITAT.

MEDITAT. XLV.  
Of the last judgement.

*Remember that Christ Jesus shall  
Thoughts, words, and deeds, to judgement call*

**T**He Father judgeth no man, but Joh. 5.22.  
Hath committed all judgement  
to his sonne. I know, Lord Jesus, that *Carthenius.*  
thou wilt come as the severe Judge of  
all men, to bring their thoughts, *1 Cor. 4. 5.*  
words, and deeds to light, though  
they were done in darknesse. Above,  
there shall be a severe judge; beneath,  
hell gaping; within, the conscience  
gnawing; without, the fire flaming;  
on the right hand, sinnes accusing; on  
the left hand, the devils terrifying:  
The good angels keeping out of hea-  
ven, and the evil angels pulling down  
to hell: Then, Lord Jesus, to whom  
shall I betake my self in these my  
straits? *I am afraid of all my works, Job. 9. 28.*  
knowing that thou sparest not every  
one that offendeth. I shall there be  
set between time and eternitie: Time  
will be past, but the infinite space of  
eter-

- eternitie will remain behinde. The malignant spirits will require their wicked works, unto which they have perswaded me; and in that severe judgement they will produce all they know against me, that they may draw my soul into the fellowship of their torments. *All the host of heaven shall consume away, the heavens shall be rolled together like a scrole, all the host of them shall fall, even as a leaf falleth from the vine or figg-tree.*
- Isa. 34. 4. *The sunne shall be ashamed, and the moon shall be brought to confusion: But if these the works of thy hands, which never committed any evil against thee, if they flee away from thy sight, how shall I miserable sinner be able to appeare before thy face? The heavens of heavens are not clean in thy sight: What am I then that drink iniquitie like water? But if the righteous shall scarce be saved, where shall the sinner appeare? Whither then shall I fly, or to whom shall I go, but unto thee, O Lord? Thou shalt be the Judge of my finnes, who diedst for my finnes: For the Father judgeth no man, but hath*
- Isa. 24. 23.
- Job. 15. 15.
- 16.
1. Pet. 4. 18.
- Joh. 5. 22.

*hath committed all judgement unto his Sonne :* The Father delivered all judgement to the Sonne; but the Son again was delivered for our finnes. *For God so loved the world, that he* Joh.3.16.  
*gave his onely-begotten Sonne,* not to condemne the world, but that the world might be saved through him: How canst thou then condemne me, Lord Jesus, when as thou wast sent by thy Father to save me? Thou didst fulfill the will of thy Father in all things: How then wilt thou not fulfill it in saving me miserable sinner? *It is not the will of thy Father that* Mat.18.14.  
*one of the little ones should perish:* And I am a little one in thy sight, and a little one also in mine own sight: *For what am I but dust and ashes?* Gen.18.27.  
 Neither onely dust and ashes, but also a very little-one, and a very dwarf for proficiencie in pietie: Perfect therefore in me little-one the will of thy Father. Thou camest O Jesus, *to save that which was lost:* How then canst thou condemne him that Mat.18.11.  
 desires to be saved? My finnes will accuse me, and call upon the Judge for severe sentence: But thou hast ta-  
 ken.

John 1. 29 ken my finnes upon thee : Thou *takest away the finnes of the world :*

How then hast thou not taken away mine also? How canst thou condemne me for my sins, when thou diedst for

1 Joh. 2. 2. them? Thou diedst *for the sins of the whole world :* How then hast thou not died for mine also? Certainly, Lord Jesus, if thou hadst meant to deal with me in thy strict judgement, thou wouldest never have descended from heaven to take upon thee my flesh, to die, and to be crucified. The devils will accuse me, and require of my soul the works whereunto they have

John 14. 30 perswaded me : But the *prince of this world* is condemned, and *hath nothing in thee*; and if he hath nothing in thee, then certainly he hath nothing in me : For I beleeve in thee,

John 15. 4. O Lord, therefore *thou abidest in me, and I in thee* : He will accuse me, that am thy friend ; he will accuse me, that am thy brother, that am the beloved sonne of the eternall Father : How then canst thou deal with me in thy strict judgement, seeing that I am thy friend, thy brother, and thy sonne? At that judgement

*Moses*

*Moses will accuse me, and pronounce me accursed, for not keeping all that is written in the book of the law: But thou, O Christ, wast made a curse for me, that I might be freed from the curse of the law. I shall be cursed by Moses, but blessed by thee: For I desire to heare that voice: Come ye blessed of my Father, inherit the kingdome prepared for you. Moses will accuse me: But thou wilt not accuse me to thy Father, yea thou makest intercession for me. Therefore I am not afraid of Moses his curse; because thou hast blotted out the hand-writing which was against me. The damned will accuse me, and pronounce me guiltie of the same fault with them: I confesse, Lord Jesus, my guiltinesse doth conjoyne me with them; but the acknowledgement of my guiltines, and the saving knowledge of thee doth disjoyn me from them. He that heareth thy word, and beleeueth on him that sent thee, hath life everlasting, and shall not come into condemnation. I heare thy word, Lord, and in thee I beleeve*

Deut. 27. 26

Gal. 3. 13.

Mat. 25. 34.

Rom. 8. 34.

Colos. 2. 14

John 5. 24



leeve with weak faith, but yet faith

Mark. 9. 24. *Lord I beleeve; yet help thou my unbelief: Lord I beleeve; but yet do*

Luk. 17. 5. *thou increase my faith: Although I am not free from all the finnes of the damned, yet thou, O Lord, shalt deliver me from unbelief. All my accusers do terrifie me, but thou being my Judge doest comfort me: To thee*

John 5. 22. *hath the Father committed all judg-*

Mat. 11. 27. *ment. Into thy hands hath he deli-*

Rom. 8. 32. *vered all things; and again, thee hath he delivered up for us all: and thou hast delivered up thy self for the*

Ephes. 5. 26. *Church, to sanctifie it, and cleanse it by the washing of water through the word: How canst thou then according to severe judgement judge those, for whom thou hast delivered thy self to death, even the death of the*

Ephes. 5. 29. *cross? Thou canst not hate thine own flesh: we are members of thy body, of thy flesh, and of thy bones.*

MEDITAT. XLVI.

Of the desire of eternall life.

*All earthly things tread under thee,  
And let thy thoughts in heaven be.*

**D**Evout soul, thou must not love this life which is transitorie; but rather that which remaineth for ever: Ascend up by thy desires to the place where there is youth without old age, life without death, joy without sorrow, and a kingdome without change: If beauty delight thee; *Anselm.*  
*The righteous shall shine as the sun: Mat. 13.43.*  
If swiftnesse, and strength; The elect shall be like unto the angels of God: *Mat. 22.30.*  
If a long and healthfull life; There shall be healthfull eternitie, and eternall healthfulnesse: If fulnesse; The elect shall be filled, when the glory of the Lord shall appeare: If melody; There do the Quires of angels sing without end: If pure pleasure; God shall make those that are his, drunk in the torrent of pleasure: If wisdom; The very wisdom of God shall shew it self unto them: If love;

love; They shall love God more then themselves; and one another as themselves; and God shall love them more then they themselves: If concord delight; There they shall be all of one minde: If power; To the elect shall all things be easie; they shall desire nothing but what they shall be able and they shall desire nothing but what God will have them to will and to desire: If honour and riches delight; God will make his faithfull

**Mat. 25. 23.** servants *rulers over many things*: If true securitie; They shall be as certain never to want that good, as they are certain that they themselves would never loose it willingly; and that God that loveth them will never take from them against their wills that which they love; and that nothing is more powerfull then God, to separate God and them afunder. Whatso-

*Bonavent.*

**1 Cor. 13. 12**  
*Pelarg.*

ever the elect can desire, there they shall finde; because they shall behold him, that is all in all, *face to face*. So great are the goods of that life that they cannot be measured; so many that they cannot be numbred; and so precious that they cannot be valued.

There

There shall be eternall health unto our bodies, and great puritie unto our souls; there shall be glory and fullnesse of divine pleasure; there shall we have familiaritie with the saints and angels for ever, having our bodies of admirable clearnesse and brightnesse. The elect shall rejoyce *Bonavent.* for the pleasantnesse of the place, which they shall possesse; for the pleasant societie, in which they shall reigne; for the glory of their bodies, which they shall put on; for the world, which they have despised; and for hell, which they have escaped. The least crown of eternall life, *Austine.* shall be more worth then a thousand worlds; because they are all finite, but this is infinite: Neither is there any feare that they shall envy one anothers brightnes; because there shall reigne in them all, unity of love: By reason of that high degree of love, whatsoever happeneth to one of the elect, the rest shall as much rejoyce at as if it were their own. There is no greater good then God, in heaven & in earth: Therefore there can be no greater & perfecter joy, then to see & possesse

possesse God : Therefore to see God before.  
for one moment, shall go beyond men i  
joyes : For we shall see God in his ewent  
self, God in us, and our selves in God weth

Bernard.

In the way of this life we have Christoly a  
with us, but hidden under the cover stones  
ing of the word and sacraments. Whonde  
know him not here as he is, but the Ki  
the life to come we shall behold him that is  
in presence, when he shall distribute the fa  
unto us the bread that satisfieth our nesse  
ever : As the disciples knew him not value

Luk. 24.35.

upon *the way*, but in the Inn as dies  
length, *when he broke bread unto* hous  
*them*. The heavenly Jerusalem hath heav  
no temple made with hands, neither is, t  
sunne nor moon; because the temple She  
thereof is eternall, and God is the and  
life thereof. Vision succeeds in the wh  
place of faith, attainment in the place Th  
of hope, and perfect fruition in the be  
place of love. As at the building of ch  
Solomons temple *there was heard* let  
neither the sound of ax nor hammer. le  
So in the heavenly Jerusalem, there is O  
neither pain nor tribulation felt; be V  
cause the materials of this temple, to

Rev. 21.23.

*sunne nor moon*; because the temple  
thereof is eternall, and God is the  
life thereof. Vision succeeds in the  
place of faith, attainment in the place  
of hope, and perfect fruition in the  
place of love. As at the building of  
Solomons temple *there was heard*  
*neither the sound of ax nor hammer*;

Berthor.

1 Kin. 6.7.

*neither the sound of ax nor hammer*;  
So in the heavenly Jerusalem, there is  
neither pain nor tribulation felt; be-  
cause the materials of this temple, to  
wit, the spirituall stones are prepa-  
red by tribulation in the world long

1 Pet. 2.5.

before.

efore. The Queen that came to So- 1. Kin. 10. 2.  
 on is the soul travelling to the  
 heavenly Jerusalem, unto Christ: She  
 cometh in with a great train of the  
 holy angels, with gold and precious  
 stones of divers vertues: She will  
 wonder at the wisdom of Christ  
 the King, the order of his ministers,  
 that is, the Angels and the Saints;  
 the fare of his table, that is, the ful-  
 ness of eternall repast; the price and  
 value of his clothes, that is, the bo-  
 dies glorified; the beauty of his  
 house, that is, the greatnesse of the  
 heavenly palace; the sacrifices, that  
 is, the multitude of divine praises:  
 She will be turned into astonishment  
 and confesse she could not beleieve,  
 what she now seeth with her eyes.  
 Therefore let the faithfull soul lift up  
 her self, and consider what good  
 things are prepared for her: Thither  
 let the spirit be directed whither at  
 length it shall go: In time we must  
 strive to go thither, where at length  
 we must remain for all eternitie: In-  
 to this glory of the Lord shall no  
 man enter but he that desireth to en-  
 ter: Doeſt thou hope to appeare Bernard.  
 here-

- hereafter before the face of the Lord?
- Lev. 11. 45. Study then after holinesse; *because he is holy*. Doest thou look for the fellowship of the heavenly angels? Take heed then that thou doest not by thy sinnes deprive thy self of their ministerie. Doest thou hope after things eternall? Why then doest thou so much desire things tempo-
- Heb. 13. 14 rall? Doest thou seek *for a city to come*? Why then doest thou desire here an abiding place? Doest thou desire to come to Christ? Why then doest thou feare death? It is the propertie of him that would not come to Christ, to feare death. Doest thou desire to enter into the heavenly Jerusalem? Why then doest thou defile thy self with so many and such grievous sinnes? Whereas it is written,
- Rev. 21. 27 *that nothing which is defiled shall enter in there*. Doest thou desire to enjoy at length the tree of life? Lay
- Rev. 22. 2. hold then on Christ the true *tree of life*, by true faith in this life. For it is
14. written: *Blessed are they that have their robes washed in the bloud of the lambe, that they may have part in the tree of life, and enter into the city by the*

*the gates. Without, are dogs and for-  
cerers: Beware therefore of the losse  
of chastitie. Without, are murthe-  
rers: Take heed therefore of anger.  
Without, are idolaters: Beware there-  
fore of covetousnesse. Without, are ly-  
ars: Beware therefore of all the ma-  
lice of sinne. If thou desirest to enter  
in to the marriage of the Lambe, de- Revel. 19. 9.  
sire the bridegrooms coming. The  
Spirit and the Spouse say, COME. Rev. 22. 17.  
If thou hast not the earnest of the Ephes. 1. 14.  
Spirit, by which thou mayst cry,  
Come Lord: The bridegroom will  
never leade thee in unto the heavenly  
marriage. Thou art not the spouse, if  
thou desirest not the coming of the  
bridegroom. Wouldest thou have a  
place in the new heaven, and the new Revel. 21. 3.  
earth? Why then dost thou so cleave  
unto the old? Wouldest thou be made  
partaker of the Creatour? Wherefore  
then dost thou so cleave unto the sim-  
ple creatures? Dost thou expect the  
building of God, the house not made 2. Cor. 5. 1.  
with hands, eternall in the heavens?  
Why then dost thou not desire, that  
this earthly house of thy dwelling  
may be dissolved? Dost thou desire*



to be clothed? Why then dost thou  
not provide for thy self that thou  
beeſt not found naked? If the holy  
Trinitie dwelleth not in thy heart by  
grace in this life, it ſhall never dwell  
in thee by glory in the life to come.  
If thou haſt not a taſte of eternall fel-  
licitie in this life, thou ſhalt never  
have a full draught in the life to  
come.

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MEDITAT. XLVII.

Of the beatificall viſion of God, in  
heaven.

*The ſaints are pilgrims here below,  
And tow'rds their countrey heaven go.*

- John 14. 2. **I**N my Fathers houſe are many  
manſions, they are the words of  
our Saviour. Lord, I deſire to ſee that  
place where thou haſt prepared for  
Pſal. 39. 12. me an everlaſting manſion: For I am  
a ſtranger and a ſojourner here, as all  
Gen. 47. 9. my fathers were: The dayes of my  
pilgrimage are few and evil: There-  
fore in this life, wherein I live in  
exile, I do long after my heavenly  
Phil. 3. 20. countrey. My converſation is in  
heaven:

heaven: I desire to see the goodnesse Psal. 27. 13.  
of the Lord in the land of the living.  
This life passeth away in a shadow,  
my dayes are measured out, and my  
substance is even as nothing in thy  
sight: *What then is my hope?* Is it not Psal. 39. 7.  
the Lord? Lord Jesus when will it be  
that I shall come unto thee? *When* Psal. 42. 2.  
*shall I appeare before thy face?* *As* Psal. 42. 1.  
*the hart panteth after the fountain*  
*of waters, so doth my soul after*  
*thee, O God. Oh the true, perfect, and*  
*full joy! Oh joy of joyes surpassing* *Austine.*  
*all joy, without which there is no*  
*joy! When shall I enter into thee,*  
*that I may see my God that dwelleth*  
*in thee? Thou shalt fill me, O Lord,*  
*with the joy of thy countenance: At* Psal. 16. 11.  
*thy right hand there are pleasures*  
*for evermore: I shall be abundantly* Psal. 36. 8.  
*satisfied with the plentifulnesse of thy*  
*house: and thou shalt give me to drink*  
*of the brook of thy pleasures: For with*  
*thee is the fountain of life: Oh life* *Austine.*  
*to be desired! Oh blessed felicitie!*  
*in which the most holy Trinitie shall*  
*be the perfection of our desires,*  
*which we shall see without end, love*  
*without loathing, and praise without*

being weary. To see God, will sur-  
 passe all joyes: To see Christ, to live  
 with Christ, to heare Christ, will  
 surpasse all the desires of our hearts.  
 O Jesus Christ the most sweet bride-  
 groom of my soul, when wilt thou  
 leade thy spouse into thy royall pa-  
 lace? What can there be wanting  
 there? What to be desired, or ex-  
 pected, where God shall be all in all.  
 He shall be beauty to the eye, honey  
 to the taste, musick to the eare, bal-  
 same to the nose, and flower to the

Bernard

1 Co. 13. 28. touch. *God shall be all in all, and*  
 shall distribute unto every one good  
 things according to the desires of his  
 own heart: If thou desirest life, if  
 health, if peace, if honour, God shall  
 be there all in all. The mysteries  
 which are now sealed up in the great  
 doctours of the Church, shall be then  
 revealed even unto babes: The blef-  
 sed humanitie of Christ shall be there  
 present unto us, and shall preach  
 unto us with a most sweet voice  
 concerning the mysterie of our sal-  
 Cant. 2. 14. vation. *His voice is sweet, and his*  
 Psal. 45. 2. *face is comely: Full of grace are his*  
 Psal. 8. 5. *lips: And he is crowned with glory*

*and honour:* But if God shall be all *Bernard.*  
in all, then shall he be fulnesse of  
light to the understanding, plenty of  
peace to the will, and continuance of  
eternitie to the memorie. The Sonne  
will satisfie the understanding with  
perfect knowledge, the holy Ghost  
will satisfie the will with most sweet  
love, and the Father will satisfie the  
memorie with the remembrance of  
both. Thou O God shalt be our  
light, and *in thy light shall we see* *Aufine.*  
*light,* that is, we shall see thee in thy *Psal. 36. 9.*  
self, in the brightnesse of thy counte-  
nance, when we shall see thee face to  
face: Neither shall we onely see thee,  
but we shall also live with thee; nei-  
ther shall we onely live with thee,  
but we shall also praise thee; neither  
shall we onely praise thee, but we  
shall also rejoyce with thee; neither  
shall we onely rejoyce with thee, but  
we shall also *be like unto the angels;* *Mat. 22. 30.*  
neither shall we be *like* unto the an-  
gels onely, but even *unto God him-* *1. Joh. 3. 2.*  
*self,* blessed for ever. Let the faith-  
full soul be here astonished, and  
adore the mercy of her Saviour: He  
doth not onely receive us his enemies

into favour, but he doth also forgive  
our finnes; neither doth he forgive  
our finnes onely, but he doth also be-  
stow righteousnesse upon us; nei-  
ther so onely, but he doth leade us  
also into our heavenly inheritance;  
yea he makes us like unto the angels,  
and even unto himself also. Oh most  
blessed citie! Oh heavenly Jerusalem!  
Oh the holy seat of the most holy  
Trinitie! when shall it be that I shall

Rev. 21. 23. enter into thy temple? The Lambe  
is the heavenly Jerusalem, to wit, the

Joh. 1. 29. Lambe which taketh away the finnes  
Rev. 13. 8. of the world, and was slain for them  
from the beginning of the world.

When shall the time come that I  
may in that temple worship my  
God, that is, God in God? When  
will that sunne rise upon me, which

Rev. 21. 23. enlighteneth that holy city? I am yet  
a banished man from my countrey,  
but there is laid up for me an ample  
inheritance. To those that beleeve,

Joh. 1. 12. power is given to be made the sonnes  
Rom. 8. 17. of God: And if we be sonnes, we

are then heirs, heirs of God, and  
coheirs with Christ. Lift up thy self,  
O my soul, and long to come to  
chine

thine inheritance. *The Lord is the* Psal. 16. 5.  
 portion of mine inheritance, and my  
 exceeding great reward: What could Gen. 15. 1.  
 the most ample mercy and bounty  
 of God bestow upon us more than  
 this? He bestows life; He bestows  
 his Sonne; He bestows himself:  
 And if he had any thing else greater  
 in heaven or in earth, he would  
 bestow even that also upon us. In  
 God we live, Gods temple we are, Acts 17. 28.  
 God we possesse, here indeed in 1 Cor. 3. 16  
 the spirit, and in a mysterie, but *Ausline.*  
 there in truth: There shall our hope  
 become fruition, and there shall we  
 not onely remain, but dwell for  
 ever.

N 4

MEDITAT.

## MEDITAT. XLVIII.

Of the most comfortable fellowship  
of the angels in heaven.

*If thou beest here a childe of grace,  
Amongst angels thou shalt have a place.*

Mar. 22. 30

**A**T the resurrection of the dead  
they shall neither marrie, nor  
be given in marriage, but shall be like  
unto the angels of God in heaven.  
Who can worthily set forth with  
praises this honour of [the blessed]

1. Cor. 2. 5.

*Into whose heart hath this glory of  
the blessed ever entred? The elect  
being renewed by a glorious resur-  
rection, shall enjoy the saving vision  
of God, without all feare of death,  
and without any spot of corruption.*

Gen. 32. 30.

*I have seen the Lord face to face, and  
my life is preserved, saith the holy  
Patriarch. But if the sight of God for  
a moment could bring so great joy:  
What joy will it bring to see him for  
ever? If the sight of God appearing in  
the shape of man brought saluation  
and life unto the soul: Certainly the  
seeing of him face to face shall bring  
lite*

life and everlasting felicitie. What then can be added to this felicitie? What can the elect desire beside the fruition of the sight of God? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the angels: Neither shall they onely enjoy their fellowship, but they shall be also like unto them for the nimblenesse, brightnesse, and immortalitie of their bodies: We shall be clothed with the same garment that they are; we shall stand before the throne of the Lambe, clothed with long white robes, and sing unto the Lord an everlasting song, we shall shine in the same crown of vertues; we shall rejoyce in the same privilege of immortalitie. *We have seen* Judg. 13. 22. *the angels of the Lord, and we shall surely die, cryeth out Manoah: But* Dan. 7. 10. *we shall see thousand thousands, and ten thousand times ten thousand angels, and yet we shall live for ever. And if we shall be like unto angels, surely we shall have no cause to feare lest we be separated from them by the unlikenesse of our finnes. We shall put off the ragged*

Rev. 7. 9.

Dan. 7. 10.



Isa. 61. 10.

Austine.

Revel. 5. 5.

Aust. upon  
the 50. Psal.

Revel. 7. 16.

17

coat of our sinfull nature; and our nakednesse shall be covered with the garment of salvation, and we shall be clothed with the white robe of righteousness. No man there receiveth hurt, no man is angry, no man envious, there is no flandering, no concupiscence, there is no ambition after honour and power: We shall not be laden with the burden of our sins, neither shall we be constrained to weep and wash away the spots of our sinnes with penitent tears, neither shall we have cause to feare the dead.

ly wounds of our soul: For the Lion of the tribe of Judah hath overcome, and through his vertue have we all overcome. Again if we shall be like unto the angels, we shall have no desire after meat or drink: God shall be our meat, with whose pleasures we shall be satisfied: God shall be our meat, which onely doth refresh us and is never deficient. The blessed shall neither hunger, nor thirst any more, the sunne and the heat shall not scorch them: because their mercifull father shall feed them, and shall leade them unto the living fountains of waters.

waters. *Out of their bellies shall flow* Joh. 7. 38.  
*rivers of living waters:* There shall  
 be a feast prepared of marrow and Isa. 25. 6.  
 fatnesse, and wine clarified. We shall  
 feast, and be merry, and sing joyfully  
 for the joy of heart. Lord Jesus! these  
 things shall be fulfilled in spirit and  
 in truth: *Of the fruit of the vine shall* Mat. 26. 29.  
*we drink in thy fathers kingdome;* but  
 yet in spirit & in truth: For the words John 6. 63.  
*which thou spakest unto us are spirit*  
*and life,* and thou declarest the joy  
 of the world to come, by the lan-  
 guage of this world. Again if we shall  
 be like unto the angels, we shall  
 be free from the feare of death: For  
*death shall be swallowed up in victory,* 1 Co. 15. 54  
 and shall be trod down for ever, and  
*God shall wipe away all tears from the* Rev. 7. 17.  
*eyes of his people.* Therefore there Rev. 21. 4.  
 shall be joy without sorrow, which *Austine.*  
 containeth everlasting joy; health  
 without sicknesse; life without death;  
 light without darknesse; love which  
 shall never wax cold; joy which shall  
 never decrease: No sighing shall be  
 heard there; no grief felt; no sorrow-  
 full thing seen; but there shall be joy  
 for ever. There shall be great and  
 certain

certain security, secure quietnesse,  
 quiet pleasure, pleasant happinesse,  
 happy eternitie, eternall blessednesse,  
 the blessed Trinitie, the Unitie of the  
 Trinitie, the Deitie of the Unitie, and  
 the blessed sight of the Deitie. Lift up  
 thy self, O my soul, and weigh with  
 thy self, the honour conferred upon  
 us by Christ: We shall be made fel-

Mat. 22. 30. lows with the companies of *Angels*  
 Col. 1. 16. and Archangels, with *thrones* and

*dominions*, with *principalities* and  
*powers*: Neither shall we onely  
 be fellows with them, but we shall  
 be like unto them. We shall there  
 know the Angel that was appointed  
 by God to be our keeper in our life  
 time; neither shall we stand in need  
 of his ministerie, but we shall be de-  
 lighted with his sweet companies. We  
 shall not desire his protection, but  
 we shall rejoyce for his good fellow-  
 ship, and we shall behold his bright-  
 nesse with eyes enlightned. Again if  
 we shall be like unto the angels, our  
 frail, weak, and mortall bodies shall  
 be changed, and they shall be made

2 Co. 15. 44. *spirituall*, nimble and immortall.  
 They shall be light; because they  
 shall

shall be neare unto God, who dwel- 1.Tim.6.16  
 leth in light, that no mortall man can  
 approach unto, and is covered with Psal.104.21  
 light as with a garment. They shall  
 be incorruptible; because they shall  
 be made conformable unto the angels,  
 and unto the glorified body of Christ: Phil.3.21  
 They are sown in corruption, but they 1.Cor.15;  
 shall rise again in incorruption; they 42  
 are sown in dishonour, but they shall 43  
 rise again in glory; they are sown in  
 weaknesse, but they shall rise again in  
 power: It is sown a naturall body, 44  
 it shall rise again a spirituall body: and  
 it shall shine like the brightnesse of Dan.12.3:  
 the firmament for ever. Come, Lord  
 Jesus, and make us partakers of that  
 glory!

MI-

## MEDITAT. XLIX.

Of the grievousnesse of the torments in hell.

*If into hell thou would'st not fall,  
Be thereby thoughts continuall.*

*Carthen.*

**T**Hink, O devout soul, upon the grievousnesse of hell-torments, and thou shalt easily get the mastery of all wicked pleasure in sinne. There shall be the presence of all evil, and the absence of all good. What evil can be wanting to them who are punished for the greatest evil, and that is sinne? what good thing can be present to them, who are removed from the chiefest good, and that is God? There shall be the heat of fire and the freezing of cold; There shall be perpetuall darknesse; There shall be smoak and continuall tears; There shall be the terrible sight of the devils; There shall be crying for ever; There shall be drinesse, thirst, the stink of brimstone, the worm of conscience, feare, grief, shame and confusion for sins made manifest to all, envy, hatred,

hatred, sorrow, want of the divine  
 vision, and losse of all hope. By the  
 power of God the light of the fire  
 shall be separated from the burning  
 qualitie; the light shall serve for the  
 joy of the saints, and the burning  
 qualitie for the torment of the dam-  
 ned. It shall shine to the damned,  
 but not as an object of comfort, that  
 they may see it and rejoyce: But to  
 the increasing of their miserie, that  
 they may see and grieve the more.  
 The sight shall be deprived of the  
 light of the sunne, moon, and all the  
 starres, as also of the sight of Christ  
 and all the saints: And it shall be pu-  
 nished with weeping, smoak and the  
 sight of the divels and all the dam-  
 ned. The eares shall heare schreet-  
 chings, and frequent blasphemies of  
 the damned, and the horrible roaring  
 of the divels. The taste shall be af-  
 flicted with hunger and thirst, and  
 shall be deprived of all the pleasure  
 of meat and drink. The smell shall  
 be tormented with the stink of brim-  
 stone. The touch shall feel the fire  
 within and without, burning & pier-  
 cing even to the marrow. The bo-  
 dies

dies of the damned shall be deformed, obscured, slow, and heavy: The memorie shall be tormented with the remembrance of sinnes past; neither will she grieve so much, that she hath sinned, as that she hath lost her pleasures. One spark of hell-fire shall more torment the sinner, then if a woman should remain in labour and travell a thousand yeares:

**Mat. 22. 14.** *There shall be weeping for grief, and gnashing of teeth for madnesse:* In

**Bernard.**

the flesh they shall be tormented by the worm of conscience. There is no sinne which shall not there have its proper torment: As there is nothing to be desired in the kingdome of heaven which may not be found: So in hell there is nothing found that is desired. It will nothing profit the damned there, to have enjoyed divers pleasures in their life: yea the remembrance of them shall grievously torment them. It will nothing profit the damned to have lived here in this life in perpetuall fulnesse and drunkennesse: for then they shall not obtain so much as a little drop of water. It will nothing profit

**Luk. 16. 24.**

profit them, to have been clothed  
 with costly garments: because they  
 shall be covered with confusion,  
 and have their bodies clothed with  
 shame. It will nothing profit them,  
 to have lived in honour: for in hell  
 there is no honour, but continuall  
 sighing and dolour. It will nothing  
 profit them, to have heaped up ri-  
 ches in this life: because they shall  
 be all there poore alike. They shall *Bernard;*  
 be removed from the beatificall vi-  
 sion of God. Not to see God, ex-  
 ceeds all the punishments of hell. If  
 the damned which are shut up in  
 the prison of hell could but see Gods  
 face, they should feel no pain, no  
 grief, no sorrow. They shall feel the  
 wrath of God, and yet they shall ne-  
 ver see the beatificall face of God:  
 They shall feel punishments from  
 his face, and yet they shall never  
 behold his face. The fury of the *Polycarp;*  
 Lord shall alwayes kindle the fire  
 of eternall damnation like a river of  
 brimstone. Neither shall they one-  
 ly be removed from beholding God,  
 but they shall be also miserably tor-  
 mented by the sight of the di-  
 vels:



vels. They shall feel their whips, whose commands they have followed in this life. If the sight of a seeming ghost doth almost exanimate a man in this life, what shall the horrible sight of the divels which shall last for ever? Neither shall they onely be compelled to be with the divels, but they shall feel themselves tormented by them for ever. If in this life by Gods permission, the divell doth so grievously afflict the saints! How grievously shall he torment the damned which are given up to his power for ever? The damned shall not onely be tormented by the divels outwardly, but by the worme of conscience also inwardly. All finnes whatsoever they have committed, shall be set daily before their eyes: And their torture shall be so much the greater; because there remains no more the benefit of repentance. When the virgins that are prepared are entred in with the bridegroom, *the gate shall be shut* presently: Understand thou the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace,

Mat. 25. 10.  
Granat.

grace, the gate of holy conversion.  
 The damned *shall cry, and say to the* Rev. 6.16.]  
*mountains and rocks, Fall upon us,*  
*and hide us from the wrath of the*  
*Lambe :* But their cry shall be in  
 vain ; because heaven and earth shall  
 flee from his wrath, as it is written :  
*Every island fled away, & the moun-* Rev. 16.20  
*tains were not found.* Whatsoever is  
 given to the elect to the increasing of  
 their glory, all that shall turn to the  
 damned to the increasing of their  
 sorrow. There shall be indeed de-  
 grees of punishments ; But yet he  
 that feeleth least torment, shall re-  
 ceive no ease thereby. He that is  
 tormented with greater punishments  
 shall envie him that is tormented  
 with lesse. The damned shall receive  
 no ease from this, that some of their  
 kinsmen and friends are received into  
 the heavenly palace : Because the elect  
 shall not grieve at all , that some of  
 their kindred are gone to hell to be  
 tormented for ever. So great shall  
 the pain and torment be in the dam-  
 ned, that their minde can think up-  
 on nothing but that whereunto the  
 force of pain driveth them. The dam-  
 ned

ned shall hate all the creatures of God, they shall hate one another, they shall hate the holy angels, and the elect, and even God himself, but not in himself, and in his own nature, but in the effects of his justice. All the evils of this life are single: One is troubled with povertie, another is tormented with grievous sicknesse; one is oppressed with hard servitude, another is laden with the burthen of reproches: But there all at once shall be tormented with all evils. The pains there, shall be universall, in all the senses, and in all the members. In this life, hope of release mitigateth all troubles: But there, is left no hope of deliverance. The punishments of hell are not onely eternall, but there is no ease so much as for a moment. And hence it is that if all men since *Adam* to this present day, and all that are yet to be born, should live to the last day, and should suffer but one punishment in hell, as the soul that sinneth must suffer for one sinne, every portion of that punishment, which any one of them should suffer, would be greater, then all the  
tor-

torments, that all fellons and  
malefactours have ever suffered.  
O Lord grant unto us, that we may  
think upon hell, that we never fall  
into it!

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MEDITAT. L.

Of the eternitie of Hell-tor-  
ments.

*The pains of hell do farre extend  
Beyond all times, world without end.*

**T**Hink, O devout soul, upon the  
eternitie of hell-torments, and  
thou shalt more truely under-  
stand the grievousnes thereof. In hell *Paulinus.*  
there is a raging flame which burn-  
eth without end. The life of the dam-  
ned is to die without end; the death  
of the damned is to live in eternall  
torments: For neither is the tormen- *Bernard.*  
tour wearied, neither doth the tor-  
mented die. So doth the fire consume  
there, that still it leaves somewhat;  
so are the torments there increa-  
sed, that still they are renewed;  
So

*Idor.*

So shall the damned die, that they shall alwayes live : So shall they live, that they shall alwayes die. For a man to be tormented without any end, this is it that goes beyond all the bounds of desperation : For what is more grievous, then alwayes to will that which shall never be, and to nill that which shall alwayes be ? The damned shall never obtain what they would, and shall be constrained ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease : But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truely repent, then they shall be delivered from their sinnes : But the time of repentance is past, and therefore there remains no hope of indulgence. When the diuels shall cease to torment, then shall the damned cease to be tormented : But the furie of the diuel shall never cease, therefore the torments of the damned shall never cease. When Gods justice shall be changed, then the torments of the damned shall be changed : But the  
justice

justice of God is unchangeable, therefore the torments of the damned shall be eternall. The sentence of severe judgement requires, that they should never want punishment, who in this world never want sinne. It is just, that there should be no end of the punishment of the damned; because, as long as they could, they would make no end of sinning. The damned sinned in their eternitie, that is, as long as they lived: Therefore it is just that they should be punished in Gods eternitie. Their sinne had an end, because their life had an end: But they would have made no end of sinning, but that they were forced to make an end of living, that so they might have sinned without end. The matter of hell-fire is eternall, that is, the stain of sinne: And therefore meet it is that the punishment should be eternall. The filthinesse of the finnes of the damned can never be removed out of the sight of God: How then can the greatnesse of punishments appointed for sinne be removed? Besides, sinne is an infinite evil; because it is committed against an infinite good,

Gregor.

*Idor.*

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good; and Christ paid for it an infinite price: And therefore meet it is that their punishment, who die in their sinnes, should be infinite. Man destroyed in himself the eternall good: And therefore in the judgement of God he doth justly fall into everlasting evil. God at the beginning

Gen. 1. 26. *created man after his own image*, that he might live with him for ever: God by Christ reformed man after his own image, when he was fallen into sinne: He hath provided for all, means of eternall salvation; and he hath offered unto all, the reward of eternall life: And therefore it is just, that they which would voluntarily want everlasting rewards, should be made subject to everlasting punishments. An evil will shall never be taken away from the damned: Therefore the punishment of their evil will shall never be taken away from them. The damned made choyse of momentanie pleasure & finite goods, before God the infinite good; they longed after the delights of this short and flitting life, rather then the riches of eternall life: It is just there-  
fore

that they should suffer eternall  
 punishments. Oh eternitie not to be  
 measured! Oh eternitie not to be mea-  
 sured by any space of time! Oh eter-  
 nitie not to be conceived by humane  
 understanding! How much doest  
 thou augment the punishments of  
 the damned! After innumerable  
 thousands of yeares they shall be  
 compelled to think, that then is but  
 the beginning of their torments.  
 What a grievous thing is it to lie,  
 though in a very soft bed, for thirtie  
 yeares without moving! And how  
 grievous shall it be then to burn in  
 that lake of brimstone thirtie thou-  
 sand thousand yeares! Oh eternitie,  
 eternitie! it is thou alone that do-  
 est increase the punishments of  
 the damned beyond all measure.  
 Grievous is the pain of the damned *Dionys.*  
 for the crueltie of the punishments; it *Carthus.*  
 is yet more grievous for the diversi-  
 tie of the punishments; but it is most  
 grievous for the eternitie of the pu-  
 nishments. There shal be death with-  
 out death, end without end, defect *Gregor. in*  
 without defect: because death ever *his Morals.*  
 liveth, and the end ever beginneth,

O

and

Rev. 9. 6.

and the defect is never deficient, The damned shall seek life, and shall not finde it: *they shall seek death, and it shall flee from them.* After an hundred thousand thousand thousand of yeares they shall return without end to the same punishments. The thought of the continuance of their sorrow shall torment them more then the sense of outward torment. What can be more miserable then so to die, that thou mayst alwayes live, and so to live that thou mayst alwayes die? That life shall be mortiferous, and that death shall be immortall: If it be life, why doth it kill? and if it be death why doth it alwayes endure? What eternitie is, we do not perfectly know; and it is no wonder: For what created minde can comprehend that which cannot be measured by any time? But if thou wouldest guesse what the space of eternitie is, think upon the time that was before the world was created. If thou canst finde Gods beginning, then mayst thou finde when the punishments of the damned shall have an end. Imagine thou, sawest an exceeding high moun-

mountain, which for its greatness exceeded heaven and earth: Imagine also that some bird every thousandth yeare should carry from this mountain one grain of the smallest dust: There might be some hope that at length after the end of many incomprehensible thousands of yeares the greatnesse of that mountain might be consumed: But it cannot be hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended; therefore the punishments of the damned shall never be ended: Because as the mercy of God is infinite towards the elect; so the justice of God is infinite towards the reprobate. Imagine that the damned had so many kindes of torments, as there are little drops in the vast sea: Imagine also that at every thousandth yeare some little bird should flie thither, and suck a small drop thereof: There might be some hope that at length the sea would be exhausted and become dry: But it cannot be hoped that the punishments of the damned should ever have an end. O devout soul, think

O 2      alwayes

Rev. 9. 6.

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O 2      alwayes

*Kempis.*

alwayes upon the eternall punishments of the damned: To think upon hell, preserves a man from falling into hell. Have a care to repent, whiles yet there is time for pardon. What else shall the fire devoure but thy finnes? The more thou heapest up finnes, the more matter thou layest up for the fire. O Lord Jesus which by thy passion hast made satisfacion for our finnes, deliver us from eternall damnation! Amen.

## MEDITAT. LI.

Of the spirituall resurrection of the godly.

*Doth Adam die, Christ in thee live?  
Christ shall eternall life thee give.*

**C**Hrists resurrection profits thee nothing, unlesse Christ also rise in thee. As Christ must be conceived, born, and live in thee: So also must he rise in thee. Before resurrection goes death, because none riseth again but he that is fallen: And so it fares in this spirituall resurrection. Christ riseth not in thee, unlesse *Adam*

*Adam* first die in thee. The inward man riseth not, unlessse the outward man be first buried. The newnesse of the spirit will not come forth, unlessse the oldnesse of the flesh be first hidden. It is not enough for thee, to have Christ once risen in thee: because the old *Adam* cannot be extinct in one moment. The old *Adam* will revive in thee daily: And thou must daily mortifie him, that Christ may begin to live in thee daily. Christ ascended not into heaven, neither entred he into his glory before he rose from death: So neither canst thou enter into celestially glory, unlessse Christ first rise in thee and live in thee. He is not a member of the mysticall body of Christ in whom Christ liveth not: Neither shall he be brought by Christ into the Church triumphant, who hath not been a member of his body in the Church militant. Betrothing goes before matrimonie: And that soul shall not be brought in unto the marriage of the heavenly Lambe, which is not in this life *betrothed* to Christ Hosea 2.19  
 by faith, *and sealed by the earnest of* 2 Cor. 1.22  
 O 3 the



- the holy Spirit*: Let Christ therefore rise, and live in thee, that thou mayst live with him for ever. *This is the*
- Rev. 20. 5. *first resurrection*: Blessed and holy is he that hath part in the first resurrection: over him shall the second death have no power. If thou wilt at the resurrection come forth unto life, Christ must daily rise in thee in this life. At the resurrection of Christ the
- Mar. 16. 2. *sunne rose*: So if Christ be spiritually risen in thee, the light of the saving knowledge of God shall rise in thy soul. How can the light of the saving knowledge of God be there, where the darknesse of most grievous finnes still hath place? The
- Pla. 111. 10 *fears of the Lord is the beginning of wisdom*: How then can heavenly wisdom be there, where the fear of God hath no place? But he that is destitute of the light of divine knowledge in this life, how can he be made partaker of eternall light in the life to come? The sonnes of light onely do passe unto eternall light, but the sonnes of darknesse unto eternall darknesse. Christ at his resurrection triumphed over death: So he, in whom

whom Christ is spiritually risen, *is* Joh. 5. 24.  
*passed from death to life:* For he cannot be overcome by death, in whom Christ the conquerour of death doth live. Christ rising again brought with him perfect righteousness: *for* Rom. 4. 25.  
*he died for our sinnes, and rose again for our justification:* So he also, in whom Christ is spiritually risen, is justified from his sinnes. For how can sinne have place there, where the perfect righteousness of Christ liveth and flourisheth? Now this righteousness of Christ is applyed unto us by faith. Christ rising from the dead, got the victorie over Satan: for in his descent to hell, he destroyed his kingdome, spoyled his palace, and broke his weapons in pieces: And so also in whomsoever Christ is spiritually risen, against him shall not Satan prevail: for how can he be overcome of Satan, in whom Christ liveth who overcame Satan? At Christs resurrection *there was a great* Math. 28. 2  
*earthquake:* So the spirituall resurrection with Christ is not without the earnest commotion and contrition of heart. The old *Adam* cannot  
O 4 be

be overcome without striving and resistance: Therefore Christ also cannot rise in thee spiritually without great commotion. There is no spirituall resurrection with Christ, unlesse there be a blotting out of sinne; and there is no blotting out of sinne, unlesse acknowledgement of sinne go before; and there is no true acknowledgement of sinne without serious contrition of heart: Therefore there is no spirituall resurrection of Christ in thee, without inward contrition of heart. Holy *Ezechias* said: *As a lion hath he broken in pieces my bones*. Behold great contrition! But he adds presently: *O Lord, so shall they live again, and so shall my spirit be quickened*: Thou shalt correct me, and thou shalt quicken me. Again, *thou hast cast all my sinnes behinde thy back*: Behold a spirituall resurrection from sinne! At Christs resurrection an angel of the Lord descended from heaven, and sat upon the sepulchre: So if Christ be risen in thee spiritually, thou mayest rejoyce in the fellowship of the angels. Where the old *Adam* lives and reignes, there is a pleasing bed for the diuel: But

Isa. 38. 13.

16.

17.

Mat. 28. 2.

where Christ liveth and reigneth,  
there the angels rejoyce to dwell.  
For it is written: *There is joy in hea-* Luk. 15. 7.  
*ven over one sinner that repenteth:*  
But where there is true repentance, *Luther.*  
there also is Christ risen spiritually.  
Where Christ is not yet risen spiritu-  
ally, neither is there yet the grace of  
God; and where there is not yet the  
grace of God, neither is there the  
guard of angels. Where Christ is not  
yet spiritually risen, there still doth  
the old *Adam* reigne; and where  
the old *Adam* doth reigne, there  
doth sinne also yet reigne; & where  
sinne doth reigne, there the divel  
doth reigne: And what communion  
can there be between the blessed an-  
gels and the divel? Christ after his re- Luk. 24. 15.  
surrection presented himself alive  
unto his disciples: So if thou beest  
made a partaker of the spirituall re-  
surrection by faith, shew thy self to be  
a lively member of Christ by love. A  
man is not judged to be alive, unlesse  
he shew forth outwardly the acti-  
ons of life. Where Christ is, there is  
also the holy Spirit; where the holy  
Spirit is, there he inciteth and mo-  
veth

veth to every good work : because  
 Rom. 8.14. *they which are lead by the Spirit of  
 God, are the sonnes of God.* If there-  
 Gal. 5.25. *fore we live in the Spirit, let us also  
 walk in the Spirit.* The light of the  
 sunne doth every way disperse the  
 brightnesse of his beams: So the light  
 of faith doth every way diffuse the  
 heat of love. Take light from the  
 sunne, and thou mayst separate love  
 from true faith. Sinnes are dead  
 Heb. 9.14. *works* : If thou walkest in *dead  
 works*, how dost thou live in Christ,  
 and Christ in thee? Sinnes belong  
 unto the old *Adam* : If the old *A-  
 dam* doth stil reigne in thee, how art  
 thou spiritually risen with Christ?  
 Sinnes belong to the old flesh : If  
 thou walkest in the old flesh, how  
 doth the new man live in thee? Raife  
 us up, O good Jesus, from the death  
 of sinne, that we may walk in new-  
 nesse of life ! Let thy death kill the  
 old *Adam* in us, and let thy resurre-  
 ction raife up the inward man unto  
 life ! Let thy bloud wash us from  
 our sinnes, and let thy resurrection  
 put upon us the robe of righteous-  
 nesse ! After thee, the true life, do  
 we

**MEDITATIONS, 323**

we pant and breath, being dead in  
sinne: After thee, the true righteous-  
nesse, do we pant and breath, being  
turned away from thee by sinne:  
After thee, the true salvation, do we  
pant and breath, being con-  
demned for our sinnes:

Quicken us, justifie  
us, and save us!

**A M E N.**

**Glorie be to G O D.**

**FINIS.**



# GERARDS PRAYERS:

Or,

## A DAILY PRACTISE OF PIETIE.

*Divided into foure Parts.*

- 1 Of *Confession* of finnes.
- 2 Of *Thanksgiving* for benefits.
- 3 Of *Petitions* for our selves.
- 4 Of *Supplications* for our neighbours.

---

*written originally in the Latine tongue by*  
JOHN GERARD Doctor in Di-  
*vinutie, and Superintendant*  
of HELDBURGE.

---

Translated and revised by  
RALPH WINTERTON Fellow  
of Kings Colledge.

*The third Edition.* Whereunto is ad-  
ded a morning and evening  
prayer for a familie.

Printed at CAMBRIDGE:  
*Anno Dom. 1631.*



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TO  
THE VERTUOUS  
GENTLEWOMEN  
*M<sup>rs</sup> Anne Henshaw, M<sup>rs</sup> Elizabeth  
Dilke, and M<sup>rs</sup> Helen Probey, (the  
daughters of M<sup>r</sup> William Bonham  
late Citizen of London, now Citizen  
of the Celestiall Jerusalem)  
health and happinesse.*

**V**ertuous Gentlewomen, It  
was the respect which I  
owed unto your father,  
& to your fathers house,  
that first moved me to translate *Ger-  
ards Prayers*, and being translated  
to dedicate them unto you: But the  
Stationer (whom I would not name,  
because he is dead; and yet I must  
name, for feare lest by my silence I  
may seem to wrong others) *Richard  
Jackson* of Fleetstreet, to whose trust  
I committed the book to be printed,  
usurped the dedication, and obtruded  
it upon a Religious Countesse, whose  
name for honour I conceal: Hereup-  
on

on I committed it unto the presse at  
Cambridge, being first purged from  
innumerable errates. Since *Jacksons*  
death, the copie it seems came to  
one *Williams* his hands Stationer in  
Popes-head-alley: With him I had  
conference as one desirous to restore  
unto you what of right belonged un-  
to you: But in stead of satisfaction I  
received nothing but ill language. To  
conclude, I bad him, if he thought  
good, go on to do you wrong: but  
I promised withall that you should  
finde one to do you right as long as  
I lived. In part I hope I have made  
good my promise: If you accept of  
this my service as a scholars New-  
yeares-gift ( for so the time of the  
Edition makes it) I have my desire,  
and shall alwayes remain

*A true lover of your familie*

RALPH WINTERTON.

From Kings Colledge in Cam-  
bridge January 1. 1631.



Pray alwayes, Luke 18.


**D**istressed soul, if thou conceiv'st what 'tis  
To mount unto the tower of endlesse blisse,  
Imitate this work: it reacheth to the skie,  
And higher, if beyond it ought do lie.  
Mans dull capacitie, weak humane sense,  
Wide worlds expansion, starres circumference,  
Cannot it comprehend: Prayer presseth even  
To Gods pavilion, to th' imperiall heaven.  
That is the golden chain fixt to Gods eare:  
Knock, and hee'l open; call, and he will heare:  
Thou surely, this is blessed Jacobs ladder,  
On which our souls climbe by Christ to Christs Father:  
Faith is prayer's chief attendant, Christ the way,  
Gods Spirit both moves, and helps us how to pray:  
True love admittance gains, humble confession  
Wh helps devotion, and procures remission.

EDMUND SHEAFE.




**I**f loathed ulcers do thy soul possesse,  
See, see a meed'cine, hither make redresse:  
Or if tentations, fears, or future harms;  
'Gainst such assaults receive these pow'rfull charms.  
These prayers may prove, if well these prayers thou note,  
'Gainst those a balm, 'gainst these an antidote.

THOMAS BONHAM.



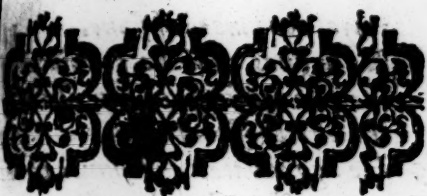
**T**He sunne doth shine, the blinde man doth not see  
 Light is but dark, if eye-sight none there be.  
 Gerard to Latines gave a glorious light,  
 But in our English Hemisphere 'twas night:  
 Th' eclipse is past, night gone, 'tis now high day,  
 Gerard hath learn'd his English tongue to pray.

FRANCIS WINTERTON,



**A** Margarite's a precious thing:  
 But he that hath no skill  
 Esteemeth it no more then that  
 the cock found on the hill.  
 A candle light; not, if it be  
 in lanthorn dark conceal'd:  
 But turn the lanthorn, and there is  
 an usefull light reveal'd.  
 The Englishman knew not the worth  
 of Gerards Margarite:  
 But now it is in English priz'd:  
 there's profit and delight.  
 The lanthorn's turn'd, the light appears  
 which was before conceal'd:  
 And now there's English none so blinde  
 to whom 'tis not reveal'd.

JOHN NOARE.



**The contents of this  
book: divided into  
four parts.**

**1. Confession of finnes.**

**PRAY.**

**PAGE.**

- 1** **H**E weigheth and considereth  
the grievousnesse of originall  
sinne. **1**
- 2** He recalls to our memory the finnes  
of our youth. **4**
- 3** He reckons up our daily falls and  
slips. **6**
- 4** He examines our life according to  
the first table of the command-  
ments. **8**
- 5** He examines our life according to  
the second table of the command-  
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- 6** He sheweth that we often partake  
in other mens finnes. **14**
- 7** He sheweth that we are many  
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- wayes convinced of sinne. 17
- 8 He argues us to be convinced  
the grievousnesse of our finnes, by  
the effects of contrition. 19
- 9 He aggravates our finnes by the  
greatnesse of Gods benefits. 22
- 10 He considereth the severitie of  
Gods anger against our finnes in  
the passion and death of Christ. 24



## 2. Thanksgiving for Gods benefits.

- 1 **H**E renders thanks to God for  
forming us in our mothers  
wombe, and for our nativitie. 28
- 2 He renders thanks for our susten-  
tation. 31
- 3 He renders thanks for our redem-  
ption wrought by Christ. 33
- 4 He renders thanks for the incar-  
nation of the Sonne. 36
- 5 He renders thanks for the passion  
of Christ. 39
- 6 He

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- 1 He renders thanks for our vocation  
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### 3. Petitions for our selves.

1 **H**E prays for mortification of  
 the old man. 72

2 For



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jects. 121
- 4 He prays for household-govern-  
ment, and private families. 124
- 5 He prays for parents, brethren,  
sisters, kinsfolk, and benefactors.  
128
- 6 He prays for enemies and perse-  
cutours. 131
- 7 He prays for those that are af-  
flicted and in miserie. 134

THE



THE  
DISPOSITION  
*and Method of this daily*  
Practise of PIETIE.

**T**His practise of pietie is reduced to foure heads, according to the number of the objects about which it is employed: For we must every day weigh and consider with our selves:

1 The grievousnesse of our finnes: and ask pardon thereof for Christs sake.

2 GODS benefits: for which we must offer humble & hearty thanksgiving.

3 Our own necessities: where we must pray for conservation and increase of the gifts of the Holy Spirit, and for a spirituall victory in all tentations.

4 Our neighbours necessities: where we must pray for all things needfull for them, for this life, and that which is to come.

THE



# THE FIRST PART.

## Of Confession of Sinnes.

### The Argument.

*The meditation of our sinnes comprehendeth in it these two heads, of originall and actuall sinnes. Actuall sinnes are committed in thought, word, and deed: By the committing of evil, and by the omitting of good: Against GOD, our neighbour, and our selves. The offences of our youth are many, and our daily infirmities many. We are often tempted of the flesh, and we do often yeeld unto it. We partake many times in other mens sinnes: and in many things we are defective our selves. We are convicted of our sinnes by all the creatures: and we behold the severity of GODS anger against our sinner, in the passion and death of CHRIST.*

### PRAYER I.

*He weigheth and considereth the grievousnesse of originall sinne.*

**H**oly God, and just Judge!

**I** know that *I was con-* Psa. 51. 5.  
*ceived and born in sinne;*

**I** know that I was formed of *unclean* seed in the wombe of Job 14. 4.  
my mother: That poyson of sinne hath so corrupted, and putrified my  
**B** whole

2

whole nature, that no facultie of my soul is free from the contagion thereof: That holy pledge of the divine image, which was committed unto me in our first father, is perished in me: There is no power at all in me, to begin to come unto the saving knowledge of thee, the feare of thee, confidence in thee, and love of thee: There remains no sufficiencie in me, to perform obedience unto thy commandments: My will is averſe

Rom. 7.23. from thy law: and *the law of sinne in my members being repugnant to the law of my minde*, makes my whole nature become corrupt, and perverse.

*I wretched and miserable man* do feel the power of sinne cleaving fast to my members: I do feel the yoke of wicked concupiscence grievously pressing me: For although I am regenerate, and renewed by the *spirit of grace*, in the *laver of baptisme*; yet am I not as yet wholly free from the yoke and captivitie of sinne. For that root of bitterneſſe, which lieth hidden in me, doth alwayes desire to put forth new branches: The law of sinne reigning in my flesh, doth strive to captivate

TIT. 2.5.

Part I. *Practise of pietie.*

## Confession.

capriuate me : I am full of doubts,  
distrust, and desire of mine own ho-  
nour: *Out of my heart proceed wicked* Max. 15. 19.  
*cogitations:* Filthy thoughts defile me  
throughout in thy sight : Out of that  
poysoned fountain flow forth rivers  
of poyson. *Enter not therefore into* Psal. 143. 1.  
*iudgement with thy servant,* O Lord;  
but *be propitious unto me,* according Psal. 51. 1.  
*to thy great mercy :* The deep of my  
misericordie, calleth upon the deep of thy Psal. 42. 8.  
mercies: For this uncleannesse and fil-  
thinesse of my polluted nature, I offer  
unto thee the most sacred conception  
of thy Sonne: *For me he was born:* Isa. 9. 6.  
For me therefore he was conceived. For  
me *he was made sanctification,* and 1 Cor. 1. 30.  
*righteousnesse:* For me therefore he  
is become purification and cleannesse.  
Through him, & for him, thy Sonne,  
have mercy on me, O thou most  
highest: and *set not in the light of thy* Psal. 90. 8.  
*countenance* that hidden corruption,  
that cleaveth to my nature ; but look  
upon thy beloved Sonne my media-  
tour, and let his most holy and im-  
maculate conception succour my mi-  
serie ! *Amen.*



*He recalls to our memorie the finnes of our youth.*

*Psal. 25. 7.*

*Jer. 31. 34.*

*Gen. 6. 5.*

*Pro. 24. 16.*

**H**Oly God, and just Judge! *Remember not the offences of my youth, and call to minde no more my finnes that are past :* How many venemous fruits hath the vicious root of concupiscence, that is inherent in me, brought forth! In my childhood what an innumerable brood of actual transgressions hath the evil of originall sinne hatched! *The very thoughts of my heart are wicked and perverse,* even from my childhood; yea, even from my tender infancie: For when I was an infant but of one day, I was in no wise innocent before thee. As many as the dayes of my life are, so many offences do burthen me; yea many more by farre in number, seeing that the *just man falls seven times* in one day: But if the *just* fall seven times in one day, then I wretched and unjust man, without doubt have fallen seventy times seven times. As my life hath increased, so hath the web of my finnes increased: and as much as hath been added to

my

Part I. *Practise of pietie.* Confession.

my life by thy bountie; so much hath been added to the course of my sinnes, by the wickednesse of my corrupt nature. I examine my life that is past: and what else do I behold, but a filthy stinking cloak of sinne? I attend unto the light of thy precepts: and what do I finde in the course of my yeares that are past, but darknes and blindness? The tender flower of my youth ought to have been crowned with vertues, and offered to thee for a sweet savour: The best part of my age past did owe it self unto thee the best Creatour of nature: But the dirtie filth of my sinnes hath most foully polluted the flower of my age, and the stinking mud of my offences hath in a wonderfull and miserable manner defiled me. The first age of man is amongst all the rest the fittest for the service of God: But I have spent a good part thereof in the service of the diuel. The memory of many sinnes, which the unbridled loosenesse of my youth hath committed, is set in my sight: And yet there are many more which I cannot call to memory. *Who knows how oft he of-* Psal. 19. 12.

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Phil. 2.8.  
Luk. 2.42.

*Sendeth? cleanse thy servant from several faults. For these offences of my youth, I offer unto thee (holy Father) the most holy obedience, and perfect innocency of thy Sonne, who was obedient to thee unto death, even the death of the crosse. When he was but a childe of twelve yeares old, he performed holy obedience unto thee, and began to execute thy will with great alacritie. This obedience I offer unto thee (just Judge) for a price, and satisfaction for the manifold disobedience of my youth. Amen.*

## PRAYER III.

*He reckons up our daily falls and slips.*

**H**Oly God, and just Judge! There is no man innocent in thy sight, no man free from the spot of sinne: And I am bereaved of that glorie, which I should bring with me to judgement: I am stripped of that garment of innocencie, with which I ought to appeare arrayed before thee: *Seven times*, yea and oftener every houre I fall: *seventie times* *seven times* I sinne every day. *The spirit*

Part I. *Practise of pietie.* Confession.

*rit indeed is sometimes ready; but  
the flesh is alwayes weak:* The in-  
ward man flourisheth, and is strong;  
but the outward man languisheth  
and is weak: *For I do not the good* Rom. 7. 19.  
*that I would, but the evil that I  
would not.* How often do vain, wic-  
ked, and impious cogitations arise in  
my heart! How often do vain, un-  
profitable, and hurtfull words break  
forth! How often do perverse, wic-  
ked, and ungodly actions pollute me!  
*All my righteousness is as the cloth* Isa. 64. 6.  
*of a menstruous woman:* Therefore I  
dare not plead for my righteousness  
before thee: But I humbly prostrate  
my self before thy most just tribu-  
nall, and out of the deeps do I cry  
unto thee: *Lord, if thou shalt decree* Psal. 130. 3.  
*to impute sinne, who shall abide it?*  
*If thou wilt enter into judgement,* Psal. 143. 3.  
*who shall stand?* If thou wilt call me  
to appeare according to the severity  
of thy justice, how shall I come be-  
fore thee? *If thou wilt exact a strict* Job. 9. 3.  
*account of my life, I shall not be able  
to answer thee one for a thousand:*  
Therefore my mouth is stopt, and I  
acknowledge before thee, that I have

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deserved eternall torments; and with-  
all I confesse with teares, that thou  
mayst justly cast me into prison for  
ever. Therefore for these daily sinnes  
of my life, I offer unto thee (holy  
Father) the most precious bloud of  
thy Sonne, which was poured forth  
on the altar of the crosse, which  
washeth me from all my sinnes. My  
sinnes which leade me captive are  
many in number, and most power-  
full: But the ransome of thy Sonne is  
much more precious, and of more  
efficacy: Let that most perfect, ple-  
narie, and holy price payed by  
Christ, obtain for me remission of  
sinnes! *Amen.*

## PRAYER IIII.

*He examines our life according to the rule of  
the first table of the commandments.*

**Exod. 20, 1.** **H**oly God, and just Judge! Thou  
gavest unto us thy *Law in mount  
Sinai*, and thou would'st have it to be  
the rule of all our actions, words, and  
thoughts; that whatsoever is not  
squared by it: should in thy judge-  
ment be accounted sinne.

As often as I look upon that most  
cleare

Part I. *Practise of pietie.* Confession.

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deare glasse, I perceive mine own  
filthinesse, and tremble every part of  
me. I ought to love thee (O my God)  
above all things: But how often do I  
love the world, and forget the love  
of thee! I am bound to feare thee (O  
my God) above all things: But how  
often do I consent to sinne, and let thy  
feare slip out of my memorie! Thou  
requirest, that I should trust in thee  
(O my God) above all things: But  
how often in adversitie doth my soul  
waver, and anxiously and carefully  
doubt of thy fatherly goodnesse! I  
am bound to obey thee (O my God)  
with all my heart: But how often  
doth my refractory flesh resist the re-  
solution of obedience, *and leade me Rom. 7.23.*  
*captive into the prison of sinne!* My  
cogitations ought to be holy, my de-  
sires pure and holy: But how often is  
the quiet state of my minde troubled  
with vain and impious cogitations! I  
ought to call upon thee (O God) with  
all my heart: But how often doth my  
minde wander in prayer, and doth  
anxiously doubt, whether her prayers  
be heard or no! How often am I re-  
misse in prayer, and demisse in con-  
ceiving

10

Joh. 4.23.

ceiving confidence ! How often doth  
my tongue pray , and yet I do not  
*worship thee in spirit and in truth!*  
How profound oblivion of thy bene-  
fits doth seize upon me ! Thou dost  
daily powre thy benefits upon me in  
a loving manner ; and yet I do not  
daily return unto thee thanksgiving.  
How cold is my meditation of thy  
immense and infinite gifts bestowed  
upon me ! What slender devotion is  
there for the most part in my heart ! I  
use thy gifts, and yet I do not praise  
thee, who art the giver. I stick in the  
rivers, and come not to the fountain.  
Joh. 6.51. Thy word is *the word of spirit and  
life* : But I through sinne and corru-  
ption have destroyed the work of  
thy holy Spirit within me. The sparks  
of a good resolution often inkindled,  
I as often extinguish : and yet I do  
not sue to thee for increase of thy  
gifts. For these & all other my finnes  
and defaults, I offer unto thee (O my  
God) the most pure and perfect obe-  
dience of thy Sonne, who loved thee  
in the dayes of his incarnation most  
perfectly with his whole heart , and  
cleaved unto thee most firmly with  
all



Part I. *Practise of pietie.* Confession.

all his soul : in whose deeds, words, and thoughts, there was found no blot of sinne, nor spot of the least offence. That which I want, by faith Isa. 53.9. I draw from his fulnesse : Therefore for this thy wel-beloved Sonnes sake, have mercy Lord upon thy servant! Amen.

PRAYER V.

*He considereth our life according to the rule of the second table of the commandments.*

**H**Oly God, and just Judge! It is thy eternall and immutable will, that I should honour with due respect my parents, and the magistrates: But how often do I think too meanly of their authoritie! How often do I in heart refuse to obey them! How often do I traduce their infirmities! O how often do I omit by serious prayers to further their safety! I often cherish anger conceived against them, whereas I ought with patience to submit my self unto them. Thy sacred will requires that I should do good to my neighbour in all things, to my power; But how often doth it irk me to do him good! How doth it go against my stomach

Exo. 20. 12.

to



12

to forgive him! How often am I solicited by my flesh to anger, hatred, envy and brawling! How often doth the fire of my angry heart burn within me, although contentious words be not heard without! Thy holy will requires that I should live chastly, modestly, and temperately: But how often hath the love of drunkenness and lust, made my soul captive to sinne! How often do fires of lust flame within me, although my outward members be restrained! *He*

Mar. 9.28.

*that looketh upon a woman to lust after her, hath already committed adultery with her in his heart,* saith the Text: How often therefore in the sight of God do we commit adultery! The inordinate and immoderate use of meat, drink, & wedlock, often steals upon us, and makes us appeare guilty before thee, if thou wouldest enter into judgement with us. Thy holy Writ requireth, that in bargaining I deceive not my neighbour in any sort; but that I rather further, and procure his good; that I traduce not his faults, but rather cover them with the cloak of charitie; and that

I

Part I. *Practise of pietie.* Confession.

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I do not censure him rashly and unadvisedly : But how often do I seek mine own profit by injustice! How often do I spend my judgement rashly upon my neighbour! Thy holy will requires, that my spirit, minde, and soul be free from concupiscence: But how often doth my flesh sollicite me to sinne, and contaminateth my spirit with wicked concupiscences! As a fountain doth abound with continuall bubbling of water: So doth my heart alwayes swell with evil concupiscence. For these, and all other my finnes and defects, I offer unto thee (most holy Father) the most perfect obedience of thy Sonne, who loved all men with *perfect love*, and in *Isa. 53. 9.* whose mouth was found no guile, in *1. Pet. 2. 21.* whose words and deeds no aberrations, no corruption in nature: To this propitiation I flee with true faith, and by faith I suck out of his wounds, as *Rom. 3. 28.* much as is sufficient to justifie me, and save me : Have mercy on me my God, and my Father. Amen.

PRAYER

*He sheweth, that we often partake in other mens finnes.*

**H**Oly God and just Judge! Thou hast committed unto me, not onely the care of mine own soul, but also the care of my neighbours: But how often doth my neighbour through my negligence suffer great losse of godlinesse! How often do I neglect freely and boldly to chide him, when he finnes! How often do I, being hindred either by favour or feare, reprove him for his finnes more slightly then I ought! In pouring out prayers for his salvation I am too remiss; in reprehending his sins, I am too-too timorous; in furthering his salvation I am too slothfull: inso-

**1 Tim. 2.1.** much that thou mayest justly require at my hands the blood of my neighbour that perisheth. If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedome in reprov-  
**Ezek. 3.21.** ing of sinne. If the fire of sincere charity did burn in my heart, surely it would break forth more clearly in-

to

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to the spirituall incense of prayers to be made for the salvation of my neighbours. For a man to pray for himself, it is a duty of necessity: But to pray for the salvation of his neighbour, it is a deed of charity: As often therefore as I neglect to pray for the salvation of my neighbour, so often I condemne my self for the breach of the commandment of the love of my neighbour. My neighbour dies the death of the body, and sorrow fills all with lamentation and mourning; when as yet the death of the body brings no hurt to a godly man, but rather gives him a passage into a celestiall countrey: My neighbour dies the death of the soul, and behold, I am nothing troubled at it: I see him die, and grieve not at all; when as yet sinne is the true death of the soul, and brings with it the losse of the inestimable grace of God, and eternall life. My neighbour delinquisheth against the king, who can onely kill the body; and behold I seek by all means his reconciliation: But he sinneth against the King of all kings, *that can cast both body and* *soul* Mat. 10. 28.

16 *soul into hell-fire*: and yet I behold it in securitie, and consider not that this offence is an infinite evil.

My neighbour stumbles at a stone; and I runne presently to save him from a fall, or otherwise to raise him up, if he be fallen. He stumbles at the *corner stone* of our salvation; and behold I securely passe by it, and labour not with care and diligence, to lift him up again. Mine own sinnes are grievous enough: And yet I have not been afraid to participate in other mens sinnes. Be propitious (O God) unto me great sinner, and overburthened. To thy mercy I flee in Christ, and through Christ promised unto me, I come unto this Life, being dead in sinne: I come unto this Way, having gone astray in the path of sinne: I come unto this Salvation, being by reason of my sinne guilty of damnation. Quicken me, guide me, and save me, thou which art my Life, my Way, and my Salvation for ever and ever. Amen.

PRAYER

PRAYER VII.

*He sheweth, that we are many wayes convinced of sinne.*

**H**Oly God, and just Judge! If I look up to heaven, I think with my self, that I have many wayes offended thee my God and Father: *I Luk. 15. 18.*  
*have sinned against heaven, and before thee, I am not worthy to be called thy sonne.* If I look down upon the earth, I think with my self, how I have abused thy creatures by my finnes: I have infinitely abused not onely the darknesse of the night, but also the light of the day to work works of darknesse. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishment, I finde that the weight of my finnes will counterpoise theirs. If I look upon the examples of the saints, I finde that I come farre short of them in my holy service of thee. If I think upon the angel my keeper, I finde that often I put him to flight by my finnes. If I think of the divels, I finde that I have often given place to their suggestions. If I weigh  
 with

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with my self the rigour of thy law, I finde that my life is many wayes irregular. If I look upon my self, I finde that the very cogitations of my heart do accuse me before thy judgement. If I think upon the houre of *death* to come, I finde that it is the *just reward of my sinnes*, and (unlesse thou of thy meere mercy for Christ his sake shalt receive me) the gate and entrance into everlasting death. If I think upon the judgement to come, I finde my deserts such, that thou mayst justly call me to the most exact account, and punish my sinnes according to the strict severity of thy law. If I think upon hell, I finde that I have deserved by my sinnes the most just punishment there. If I think upon eternall life, I finde that I have by my sinnes justly fallen away from all hope of attainment. All things therefore convince me of my sinnes: Onely thou, O my God, be not thou extream against me! To Christ thy beloved Sonne my onely mediatur I betake my self: By him I most firmly beleeve I shall obtain thy grace and remission of my sinnes.  
Thy

Thy creatures accuse me; the book of my conscience accuseth me; both the tables of thy divine law accuse me; Satan accuseth me day and night: But take thou upon thee my patronage, O sweet Jesus! To thee the poore man is left, bereft of all solace of the creatures. All my refuge is placed in thy satisfaction for my sinnes, and in thy intercession at the right hand of the Father for me. My soul, take thou the wings of the morning, and like a *dove*, hide thy self *in the clefts of the rock*, that is, *Cant. 2. 14.* in the wounds of Christ thy Saviour. Hide thy self in this *rock*, till the anger of the Lord be passed by: and thou shalt finde rest, and thou shalt finde protection, and thou shalt finde deliverance therein. *Amen.*

PRAYER VIII.

*He by the effects of contrition argues us to be convicted of the hainousnesse of sinne.*

**H**Oly God, and just Judge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burthen of my



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my finnes wherewith I am oppressed. The courage of my heart hath failed, and the sharpnesse of my eyes is decayed. My heart is pressed, and from thence gush out tears: My spirit is oppressed, and I forget to take my bread: My heart is wounded, and from thence gusheth out bloud, and

Psal. 119. 12.

a fountain of teares. *Who knows how oft he offendeth?* Who knows the sorrow of the heart, that is in a great strait by reason of offences? *My soul*

Psal. 42. 2

*thirsteth after the fountain of life:* O Christ feed me with the dew of thy Spirit of grace. My heart that is in a great strait sigheth unto thee: O thou true joy, give unto me peace and quietnesse of heart, that *being justified by faith, I may have peace with God.*

Rom. 5. 1.

1 Joh. 3. 20.

*My heart condemneth me:* But do thou absolve me, who are greater than my heart. My conscience accuseth me. But do thou absolve me, who hast fast-

Col. 2. 14.

ned to the crosse *the hand-writing of my conscience.* I offer unto thee (O my God) my *contrite and humbled*

Psa. 51. 17.

*heart,* for a most acceptable sacrifice: I offer unto thee my sighs as the messengers

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sengers of true and serious contrition: I offer unto thee my teares as abundant witnesses of my unfeigned grief. In my self I despair: In thee is my trust. In my self I faint: In thee I am refreshed. In my self I feel straitnesse: In thee again I finde enlargement. I am troubled and *bar-* **Mat. 11. 28.**  
*thened* overmuch: Thou shalt refresh me, and give rest unto my soul. *One* **Psal. 130. 1.**  
*deep calleth upon another*: The deep of my misery calleth upon the deep of thy mercy. *Out of the deeps do I* **Psal. 130. 1.**  
*cry unto thee: Cast thou my sinnes in-* **Mic. 7. 19.**  
*to the deep of the sea. There is no* **Psal. 38. 3.**  
*soundnesse in my flesh by reason of thy*  
*anger: neither is there any rest to*  
*my bones by reason of my sinne: For*  
*mine iniquities are gone over my*  
*head, and become too heavy for me.*  
Cure my soul thou heavenly Physician, that I be not swallowed up of eternall death. Take the burthen of my finnes from me, thou that hast taken it upon thy self on the crosse, that I despair not under the intolerable burthen thereof. Have mercy on me, thou fountain of grace and mercy.  
Amen.

Prayer

## PRAYER IX.

*He declareth the number and greatnesse of Gods  
benefits unto us, and the grievousnesse of our  
 finnes.*

**H**oly God, and just judge! By  
how much the more benefits  
thou hast bestowed upon me, by so  
much the more I grieve, that I have  
so often displeased thee so loving a  
Father. As many gifts as thou hast  
heaped upon me, so many bonds of  
love hast thou sent over unto me. Thou  
wouldest have bound me unto thy  
self: But I have forgotten thee and  
thy beneficencie, and linked sinne  
Luk. 15. 19. unto sinne. *Father, I have sinned a-  
gainst heaven, and before thee: I am  
not worthy to be called thy sonne:  
make me as one of thy hired servants.*  
I am altogether displeased with my  
self: Make thou me altogether to  
please thee. Thy large bounty, and  
Rom. 2. 4. wonderfull patience, have often in-  
vited me to repentance: But hitherto  
I have been backward to come. Thou  
hast often called me (O most bounti-  
full God) by the preaching of thy  
word, by the teaching of thy crea-  
tures,

tures, by the punishment of the  
 crosse, and by inward inspiration:  
 But I have stopped the eares of my  
 heart altogether at thy call. All the  
 faculties of my soul, all the members  
 of my body are thy gifts: I ought  
 therefore with all the powers of my  
 soul, and parts of my body be ready  
 to do thee all holy service, which is  
 due unto thee: But I have made them  
 (the more is my grief) the weapons of  
 iniquitie and unrighteousnesse. The  
 breath which I fetch is thine; the  
 aire which I suck in is thine; the sun,  
 whose light I see daily, is thine: All  
 these ought to have been unto me as  
 furtherances and instruments to san-  
 ctitie of life: But I have abused them,  
 the more is my grief, to the slavery of  
 sin. Thy creatures I should have used  
 to the glory of thee the Creator: But  
 I have wickedly abused them to thy  
 dishonour. In the light of the sunne  
 I should have *put on the armour of*  
*light*: But therein have I committed  
 the works of darknesse. How much  
 soever is added unto my life, comes  
 all from thy bountie: Therefore my  
 whole life ought to be imployed in  
 thy

Rom. 13. 12

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 all from thy bountie: Therefore my  
 whole life ought to be employed in  
 thy

Rom. 13. 12

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thy service, on whom it doth wholly depend: And yet I have scarce bestowed the least part thereof in thy service. As many good inspirations as I have felt within me, so many handmaids of thy grace hast thou sent as ambassadors to invite me most lovingly to return unto thee by true repentance: But alas, how often have I stubbornly refused to give them audience! But yet receive him, who now at length returns unto thee with sighing and a contrite heart: Sprinkle me with the blood of thy Sonne, that

2. Cor. 7. 1. *so being purged from all the pollutions of the flesh and the spirit, I may*

Psal. 51. 7. *become whiter then snow, and with all thy elect praise thee in the heavenly Jerusalem world without end. Amen.*

## PRAYER X.

*He considereth the severitie of Gods anger against our sinnes, in the death and passion of Christ.*

**H**Oly God, and just Judge! I behold thy Sonne hanging upon the crosse, and pouring forth plentiful rivers of blood: I behold him, and

and behold for very terrour, I faint  
altogether. My sinnes are those iron  
nails with which I have boared his  
hands and his feet. My sinnes are  
those pricking thorns with which  
his most sacred head (which is to be  
reverenced of the angelicall powers)  
was crowned. My sinnes are those  
stinging thongs, with which his most  
pure body (the proper temple of Di-  
vinity) was scourged. *A cruell wilde* Gen. 37. 33.  
*beast hath torn in pieces* the heavenly  
*Joseph*, and embrued his coat with  
his bloud: I miserable sinner am that  
wicked beast: for my sinnes did make  
an assault, and rush upon thy most  
beloved Sonne. If thy most obedient Isa 5. 6.  
Sonne is so vexed and troubled for  
other mens sinnes: What cause hath  
the undutifull and disobedient ser-  
vant to feare in regard of his own  
sinnes! The wounds of my soul must  
needs be great indeed and mortall,  
when as thy onely begotten Sonne  
is so miserably smitten for to cure  
them: The disease of my soul must  
needs be great indeed and mortall,  
when as the heavenly Physician, and  
life it self, doth die upon the crosse

C

to



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to cure it. I see the torment of his most holy soul: I heare the miserable exclamation of my most holy Saviour upon the crosse: For me it is he is so vexed: it is for my sinnes that he complaineth *that he is forsaken of God.* If the weight of other mens sinnes doth so exceedingly presse the Almighty Sonne of God, that he wrings from him a bloody sweat: How intolerable shall the anger of God be, and how unmeasurable shall be his wrath against the unprofitable servant! O thou dry and unhappy wood, that hast alwayes served as a slave the everlasting fire of hell! what must thou feare, when thou seest these things come to passe in the green wood! Christ is the green tree: In the root of his divinity, in the love of his humanity, in the boughs of his vertues, in the leaves of his holy words, and in the fruit of his good works. He is the cedar of chastity, the vine of joyfulness, the palm of patience, and the olive of mercy. But if the fire of the divine anger inflames this green tree of life: How much more shall it consume the

finners

sinner like dry wood for his unfruit-  
full works! In what capitall and  
bloudy letters are my finnes ingra-  
ven in the bodie of Christ! How con-  
spicuous (O thou most just God) is  
thine anger against mine iniquities!  
How strait must that captivity needs  
be in which my soul was held, when  
so precious a rancome was paid for  
her deliverie! How great must the  
stains of my finnes needs be, when ri-  
vers of bloud flow down from the  
body of Christ to wash them away!  
O thou most just God, and yet most  
mercifull Father, consider what in-  
dignities thy Sonne hath suffered for  
me; and forget the wicked works of  
me thy unworthy servant! Behold  
the profunditie of his wounds; and  
overwhelm my finnes in the pro-  
found sea of thy mercy! Amen.

# THE SECOND PART.

## Of thanksgiving for benefits.

### The Argument.

The meditation of Gods benefits, doth gather out of the garden of nature, and of the Church, sundry, and those most fragrant flowers of divine gifts: and recreating it self with the odour thereof, offereth again to God the sacrifices of the lips, for a savour of sweet smell. Now the immense and innumerable benefits of God may be divided according to three articles of our Christian faith; God hath created, redeemed, and sanctified us. He heapeth his benefits on us in this life, and hath promised greater unto us in the life that is everlasting. He confers upon us the gifts of the minde, of the body, and of fortune, which we call externall goods. He preserveth us from evil, and conserveth us in good. That which is past he covereth, that which is to come he governeth. His privative blessings are more then his positive. In briefe, we can neither in word expresse, nor in thought conceive, the number and dignitie of Gods benefits, which will afford unto us hereafter, in the world to come, most plentifull matter of eternall praise and thanksgiving.

### PRAYER. I.

He giveth thanks for our forming in the wombe, and for our nativity.



Almighty, eternall God,  
Father, Sonne, and ho-  
ly Ghost: I give thanks  
to thee, I praise thee, I  
glorifie thee: because thy hands have  
fashioned me, and made me wholly  
round

Part 2. Practise of pietie. Thanksgiv.

roundabout. Thou formedst me like 29  
clay in my mothers wombe. Thou 9.  
didst draw me like milk, Thou didst 10.  
curdle me like cheese: With flesh and 11.  
skinne hast thou covered me, and  
compacted me together with bones  
and sinews. Thou hast given me life 12.  
and mercy, and thy visitation hath  
preserved my spirit. This thy great  
mercy bestowed upon me, I will ce-  
lebrate with perpetuall praises. Thy  
goodnesse I will sing of in continuall  
songs. Thou didst protect me in my Psal. 139. 13  
mothers wombe. I will confesse unto 14.  
thee: For I am wonderfully formed:  
Marvellous are thy works, and that  
my soul knoweth right well. My bones  
are not hid from thee, which thou 15.  
didst make in secret, and deckedst me  
with divers members in the lower  
parts of the earth. Thy eyes saw me 16.  
yet being imperfect, and in thy book  
were all my members written, which  
day by day were fashioned when as yet  
there were none of them. How preci- 17.  
ous unto me are thy thoughts O God!  
how great is the summe of them! If I 18.  
go about to reckon them, I finde them  
multiplied above the sands of the sea.

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Thou didst shew thy mercy unto me before I understood it: Thou didst prevent me with thy blessings before I did desire them: Thy bounty did embrace me on every side, before I could give thanks for it. Thou art he, who not onely didst form me wonderfully in the wombe, but also didst take me out: Thou art my hope even from my mothers breast: Out of my mothers wombe I was cast upon thee: Thou art my God from my mothers wombe. As often as I think upon many that have been extinct, and never came to the light of this life: So often I admire and praise thee for thy mercy, which brought me out of that prison into the theatre of this world safe and sound. How many yeares are past in which I was not, and yet thou didst erect for me this house of my body, & didst bring me out of that bottomlesse pit, and the darknes of my mothers wombe! Thou gavest unto me a reasonable soul: Thou madest me a man, not a stone, or a serpent. To thee (O my God) for this thy mercy be honour and glory for ever! Amen.

Prayer

*He rendreth thanks for our sustentation.*

I Render thanks unto thee, Almighty and mercifull God, for that thou hast sustained me from the very first dayes of my life. Naked I came into this world, and thou coveredst me most graciously. Hungry I entered into this world, and thou hast hitherto fed me most bountifully. In thee I live, move, and have my being: Without thee, I fall again into nothing, and die. Through thee I bow, and move my members: Without thee I can neither be partaker of life, or motion. *Thine is the sunne* Mat. 5. 45. *that giveth me light*, which I see daily with mine eyes. Thine is the aire which I draw in with continuall breath. The night is thine, and the day is thine, whose intercourses serve for my labour and rest. Thine is the earth, whose fruits do nourish me most plentifully. Every creature in heayen, aire, earth, and sea is thine, and is appointed for my use and service. *Silver is thine, and gold is* Hag. 2. 8. *thine*. Whatsoever is necessary for

the sustentatiō of this my present life  
all that I receive from thy most li-  
berall and bountifull hands. O God  
how liberall art thou to man-kind  
All things thou createdst long ago  
for the use of man : All things thou  
doest as yet preserve for the good of  
man. Whatsoever thou , of thine in-  
finite goodnesse , affordest to the o-  
ther creatures , thou affordest also  
unto me : for as much as thou doest  
wonderfully form, furnish, and con-  
serve them for my sake. Some of  
the creatures serve to obey me; some  
to nourish me ; some to clothe me ;  
some to cure me ; some to chastise  
me : But all of them to teach and in-  
form me. Who can reckon up those  
divers kindes of nutriments, which  
thou hast created , and dost as yet  
produce out of the earth unto this  
day to nourish us ? Who can enu-  
merate those diverse species of herbs  
which thou doest every yeare cause  
the earth to bring forth , to cure us ?  
Who can in words comprehend  
those sundry kindes of living crea-  
tures , which were made for mans  
use, and do yet all serve him ? To  
thee

thee be praise and honour for ever,  
who art the Creatour and Conserver  
of all things! Without thee the true  
sunne I should vanish away as doth  
the shadow: Without thee the true  
life, I should presently depart out of  
this life: Without thee the true be-  
ing, I should suddenly fall to no-  
thing. To thee onely is due, that I  
live, move, and have my being:  
Therefore to thee alone will I live  
and adhere for ever. Amen.

PRAYER III.

*He renders thanks for our redemption wrought  
by Christ.*

**I** Owe unto thee (O eternall and  
Almighty God) most heartie  
thanks for that thou hast crea-  
ted me when I was nothing: But  
much more for that thou hast redee-  
med me when I was lost and con-  
demned: I did hang in the jaws of  
hell: And thou didst pluck me out *by Col. 1. 14.*  
*the bloud of thy Son.* I was the slave  
of Satan: But thy grace hath deliver-  
ed me out of the power of the divel,  
and translated me into the king-  
C 5 done



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dome of Christ. I owe my self wholly unto thee : because thou createdst me wholly. My tongue ought alwayes to praise thee : because thou gavest it unto me. My mouth ought alwayes to set forth thy praise : because the aire and breath which it drawes is thine. My heart ought alwayes to cleave unto thee with perpetuall love : because thou didst form it. All my members ought to be ready for thy service : because thou didst wonderfully frame them, how many and how great soever they be. But if I owe my self wholly unto thee, because thou createdst me : What shall I repay unto thee for redeeming me out of slaverie and captivitie ! The lost sheep thou hast delivered out of the claws of the infernall wolf. The fugitive slave thou hast pluckt out of the prison of the diuel. *The lost great* thou hast sought out with great carefulnesse. In *Adam* I fell, and thou hast erected me : In *Adam* I was captivated in the bonds of sinne, but thou hast set me at libertie : In *Adam* I was lost, and again thou hast saved me. What am I worm, that

Luk, 15. 8.

that thou shouldest be so solicitous for redeeming me? What am I worm that thou shouldest be so prodigally bountifull for saving me? If thou hadst altogether cast off our first parents after their fall, and hadst thrown them with all their posteritie out from the presence of thy glory into the lowest pit of hell, there is none of us could justly complain of any wrong done unto him: For they had received, and we had received for our deeds a just reward. What else could we have desired, or expected from thee, who createdst us after thine own image, and furnishedst us with power and sufficiency to have kept our innocencie. But in this thou didst manifest thy incomprehensible and unspeakable love towards us, in that thou didst promise unto our first parents after their fall, thy Sonne for their Redeemer, *and in the fulnesse of time didst* Gal. 4. 4. *send him unto us*, to call us from death to life, from sinne to righteousness, and from the infernall pit, unto celestiall glory. O thou lover of man, whose *delight is with the sonnes* Pro. 8. 31.

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*of men*, who can worthily set forth the praise of thy love to man? Yea, who can in minde conceive the worthinesse thereof? These are the incomprehensible riches of thy goodnesse: This is the infinite treasure of thy gifts which the slendernes of our capacity & understanding cannot conceive. Was a servant so deare unto thee, that thy Sonne must be delivered to death for his redemption! Was an enemy so much to be beloved, that thou shouldest appoint thy most beloved Sonne to be his redeemer! My soul is astonisht with the very consideration of this thy goodnesse, and doth wholly turn and dissolve it self into the love of thee. Amen.

## PRAYER IIII.

*He rendereth thanks for the incarnation of the Sonne.*

**I** Render thanks unto thee, Jesu Christ, thou alone Mediatour, and Redeemer of mankinde, for that thou hast in the *fulnesse of time* personally united unto thee the true humane nature, and hast vouchsafed to be born of a Virgin. How great is thy love to man, in that thou didst not assume the  
*nature*

Gal. 4. 4.

Isa. 7. 14.

Heb. 2. 16.

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*nature of angels, but the seed of A-* 37  
*braham!* How great is the mystery of 1.Tim.3.16

godlineſſe, that thou being very God,  
wouldeſt be made manifeſt in the  
fleſh! How great is the inclination of  
thy pity, that deſcending from heaven  
for my ſake, thou haſt endured to be  
born of a Virgin! For me moſt vile  
creature, Creator Almighty, thou art  
become man. For me moſt abject  
ſervant, moſt glorious Lord, thou  
haſt put on the ſhape of a ſervant,  
that by taking fleſh upon thee, thou  
mighteſt ſet my fleſh at liberty. To Iſa.9.6.

*me thou art born:* Whatſoever cele-  
ſtiall good therefore thou bringeſt  
with thee in thy Nativity, ſhall be  
mine. *To me thou art given:* And  
therefore all things with thee. My  
nature in thee is more glorified, then  
it was in *Adam* diſhonoured: For  
thou doſt aſſume it into the Unitie  
of thy Perſon whereas it was weak-  
ened with accidentall corruption  
onely by Satan. Thou art *fleſh of my* Ephes.5.30  
*fleſh, and bone of my bone.* Thou art  
my brother: And what canſt thou de-  
ny unto me, ſeeing thou art mo:<sup>2</sup>  
nearely joyned unto me in the ſame  
fleſh

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flesh and affection of brotherly love? Thou art the Bridegroom, who according to the good pleasure of thy heavenly Father, hast coupled unto thee by a personall league, the humane nature, as a spouse: To the joy of those nuptials I do proclaim and thankfully acknowledge that I my self am invited. I wonder now no more that the heaven, the earth, the sea, and all things that are in them were made for man by God, seeing that God himself would for man become man. Thou canst not utterly divorce me, and cast me away from thee, seeing that thou canst not deny that thou art a man, and therefore my brother. Thou canst not altogether forget me, because thou hast *graven me in thine own hands*: For the very communion of the flesh doth daily and continually put thee in minde of me. Thou canst not altogether forsake me, seeing that it hath pleased thee to conjoyn unto thee the humane nature, in a most neare bond of personall vnion. Although therefore my sinnes do hinder me, yet the communion of nature doth not repell

Mat. 22. 2.

Isa. 49. 16.

repell me. I will adhere wholly unto thee, because thou hast wholly assumed me wholly. Amen.

PRAYER V.

*He renders thanks for Christs Passion.*

**H**OW great thanks do I owe unto thee, O most holy Jesu, for that thou hast took upon thee the punishment of my finnes, and hast endured hunger, thirst, cold, wearinesse, reproaches, persecutions, sorrows, poverty, bonds, whips, pricking of thorns; yea, and that most bitter death of the crosse for me sinner! How great is the flame of thy love which forced thee of thine own accord to throw thy self into that sea of passions, and that for me most vile and unthankfull servant? Thy innocencie and righteousness made thee free from all sufferings: But thy infinite and unspeakable love made thee debtor and guilty in my room. It is I that trespassed: and thou makest satisfaction. It is I that committed rapine: and thou makest restitution. It is I that sinned, and thou undergoest the passion. O Jesu most benigne, I acknowledge the bowels of thy

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thy mercy and the fierie heat of love. Thou seemest to love me more then thy self, seeing thou deliverest up thy self for me. O most innocent Jesu, what hast thou to do with the sentence of death? O thou most beautifull amongst the sonnes of men, what hast thou to do with spittings upon thee? O thou most righteous, what hast thou to do with whips and bonds? These things belong not unto thee: They are all due unto me: But thou of thine unspeakable love didst descend into the prison of this world, and take upon thee the shape of a servant, and most willingly undergo the punishment that was due unto me. I was for my finnes to be adjudged to the lake that burneth with everlasting fire: But thou by the fire of love being burnt upon the altar of the crosse, dost free me from it. I was to be cast away for my finnes from the face of my heavenly Father: And thou for my sake complainest that  
**Mat. 27. 46.** thou art *forsaken* of thy heavenly Father. I was to be tormented of the di-  
vel and his angels for ever: And thou  
of thine infinite love dost deliver thy  
self

self unto the ministers of Satan to be afflicted and crucified for me. As many instruments as I see of thy passion, so many tokens do I see of thy love towards me: For my sinnes are those bonds, those whips, and those thorns which afflicted thee, all which of thine unspeakable love thou enduredst for me. Thy love was not yet satisfied with taking my flesh upon thee: but thou wouldest make it as yet more manifest, by that most bitter passion of thy soul and body. Who am I, most mightie Lord, that for me disobedient servant, thou thy self wouldest become a servant so many yeares? Who am I, most beautifull Bridegroom, that for me the most filthy vassall of sinne, and whoore of the diuel, thou hast not refused to die? Who am I, most bountifull Creatour, that for me most vile creature, thou hast not been afraid of the passion of the crosse? I am to thee, most loving Bridegroom, the true spouse of blood, for whom thou dost poure forth such plenty of blood. I am to thee, most beautifull Lilly, a thorn indeed that is full of prickles. It is



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I that laid upon thee a heavy and sharp burthen, with the weight whereof thou wast so squeezed, that drops of blood did distill abundantly from thy sacred body. To thee, Lord Jesu, my alone Redeemer and Mediatour, for this thine unspeakable love will I sing praises for ever. Amen.

## PRAYER VI.

*He renders thanks for our calling by the word.*

**V**Nto thee, O Lord my God, is most due, all praise, honour, and thanksgiving: for that thou wouldest by the preaching of thy word make manifest unto us that thy Fatherly will, and determinate counsell concerning our salvation. By nature *we are darknesse; we sit in darknesse, and in the region of the shadow of death:* But thou by the most clear light of the Gospel dost dispell this darknes. *In thy light doe we see light; that is, in the light of thy word we see that true light that lighteneth every one that cometh into this world. What use were there of a treasure that is hid, and a light that is put under a bushel?*

Eph. 5. 8.

Luk. 1. 79.

Psal. 36. 11.

Joh. 1. 9.

Mat. 5. 15.

I do therefore declare with thankfulnesse that great benefit, in that thou hast by the word of thy Gospel revealed unto us that treasure of benefits in thy Sonne. *How beautifull are the feet of those that bring good tidings, and tell of salvation!* This peace of conscience, and salvation of the soul, by the preaching of the Gospel thou dost yet declare unto us, and call us unto the kingdome of thy Sonne. I was led into the by-paths of errours, as it were a weak and miserable sheep: But thou hast called me into the way again by the preaching of thy word. I was condemned, and utterly lost: But thou in the word of thy Gospel dost offer unto me the benefits of Christ; and in the benefits of Christ, thy grace; and in thy grace, remission of sinnes; and in remission of sinnes, righteousness; and in righteousness, salvation and life everlasting. Who can sufficiently in words expresse those bowels of thy mercie? yea, who can in minde conceive the greatnesse, & the riches of thy goodness? The *mysterie* of our salvation kept secret from eternitie, by the manifestation

Isa. 52. 7.

Nah. 1. 15.

Rom. 10. 15

Rom. 11. 25

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nifestation of thy Gospel thou dost lay open unto us. The counsels which thou hadst concerning our peace before the foundations of the world were laid, thou dost reveal unto us by the preaching of *thy word*, which *is a lanthorn unto our feet*, whiles we go through this darksome valley *into* light everlasting. What had it profited us to have been born, unlesse by Christ thou hadst delivered us when we were captivated through sinne? What had it profited us to have been redeemed, unlesse thou hadst by thy word declared unto us the great benefit of our redemption? Thou dost *spread forth thy hands unto us all the day*. Thou *knockest at the gate* of our heart every day, and callest us all unto thee by thy word. O Lord most benigne, how many thousand thousands of men do live in the blindness of Gentilisme, and in errours, and have not seen that light of thy heavenly word which thy bounty hath granted us of all men most unthankfull! Alas, how often through our contempt and unthankfulness do we deserve that thou shouldest *take from*

Pl. 119. 105.

Isa. 65. 2.

Rev. 3. 20.

Part 2. *Practise of pietie.* Thanksgiv.  
from us the candlestick of thy word! 45  
But thou of thy long patience dost Rev. 2.5.  
make as if thou sawest not our sinnes; Wis. 11.23.  
and of thy unspeakable mercy dost  
yet continue unto us that most holy  
pledge, and most precious treasure of  
thy word. For which thy great be-  
nefit we render unto thee eternall  
thanks, and we humbly beseech  
thee to continue it still unto us.  
*Amen.*

PRAYER VII.

*He renders thanks unto God for the expectation  
of our conversion.*

**I** Render unto thee, most mercifull  
Father, immortall thanks, for that  
thou wouldest with so great patience  
and long-suffering expect my con-  
version; and hast brought me out of  
the path of sinne, unto the fellowship  
of thy kingdome. How great is thy  
long-suffering, that thou hast not cast Rom. 2.4.  
me away from thy face, and thrust  
me down into everlasting torments,  
whereas I have deserved it a thou-  
sand times! How many thousands  
hath death prevented before they  
could attain unto true repentance!  
How many sinners hath the diuel  
made

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made obstinate, that they might not obtain forgivenesse of their sinnes! There was no distinction in nature between me and them; onely thy goodnesse and long-suffering: My offence was no lesse then theirs; but thy grace did abound. Thy mercy strove with my miserie: I went on in my sinne; and thou didst go on in thy mercie: I differred my conversion; and thou didst differre my punishment: I went astray; and thou didst call me: I refused to come; and still thou didst expect me. This thy goodnesse, most indulgent Father, I cannot extoll with sufficient praises. This thy long patience, most mercifull God, I cannot recompence with any merits. Thou didst preserve me from many sinnes, whereinto the corruption of the flesh, the deceit of the world, and the perswasion of the diuel, would have thrown me head-long as well as others. Neither hast thou onely kept me from falling into sinne; but also hast most graciously expected my conversion from sinne, into which I had falne. I finde thee more mercifull, then I am sinfull: I sinned; and thou

thou madest as if thou didst not see  
 it: I contained not my self from wic-  
 kednesse; and yet thou didst abstain  
 from punishment. I did long time  
 prolong my iniquitie, and thou didst  
 prolong thy pitie. What were then  
 my deserts? Surely evil, and the worst  
 of evils, to wit, my finnes, many in  
 number, most grievous for weight,  
 and detestable for varietie. Therefore  
 to thy grace and bountie alone do I  
 attribute it, that thou hast so long  
 expected my conversion, and de-  
 livered my soul out of the snares of  
 sinne. To thee, O Lord, be praise, ho-  
 nour, and glory, for ever and ever!  
*Amen.*

*Bernard in  
 his 2. Sermon.  
 of the seven  
 loaves.*

PRAYER VIII.

*He renders thanks for our conversion.*

**I**Render thanks unto thee, my God,  
 for that thou hast converted my  
 heart that was hard, and knew not  
 how to repent; and for that thou hast  
 taken from me my stony heart, and  
 given me an heart of flesh. I had of  
 my self power to sinne: But I had  
 not of my self power to rise again  
 to repentance. I could go astray of  
 my

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Grana. in  
the 2. book  
of the life  
of Chr.  
cap. 2.

my self: But I could not return again into the way without thee. For even as he that is born crooked from his mothers wombe, cannot be made straight by naturall means, but onely by divine & supernaturall power: So my soul being by nature crooked and prone to sinne, and the love of earthly things, could by no humane power, but thy grace onely, be rectified, and lifted up to the love of thee, and heavenly things. I could deform my self by my sinnes most foulely: But thou onely couldst reform me.

Jer. 13. 23. *As the Ethiopian cannot change his skinne, nor the leopard his spots: So neither can I do that which is good, being by nature addicted unto the love of that which is evil.* Thou my God didst convert me, and I was

Jer. 31. 19. converted; and when I was converted, then I repented; and when I was instructed, then I smote my

Ephes. 2. 5. thigh. I was dead in sinne: And thou didst quicken me. As much power as a dead man hath to raise himself: So much had I to convert my self. Unlesse thou hadst drawn me, I had never come unto thee; unlesse

lesse thou hadst stirred me up, I had  
 never watched unto thee; unlesse  
 thou hadst illuminated me, I had ne-  
 ver seen thee. My sinnes were more  
 sweet unto me then hony and the  
 hony combe: But I am to thank thee,  
 that now they are sharp and bitter  
 unto me; for thou hast given me a  
 spirituall tast. The works of vertue  
 were more bitter unto me then gall  
 and aloes: But I am to thank thee,  
 that now they are become pleasant  
 and sweet; for thou hast by thy Spi-  
 rit changed the corrupt judgement  
 of my flesh. *I went astray as a sheep* Isa. 53. 6.  
~~that~~ is lost, and declined to the way  
 of iniquity: But thou, which art the  
 good shepheard, hast found me out,  
 and brought me again unto the  
 flock of thy saints. It was late ere I  
 knew thee; for there was a great and  
 darksome cloud of vanitie before  
 mine eyes, which would not suffer  
 me to see the light of the truth: It was  
 late ere I saw the true light; because  
 I was blind and loved blindnes, and  
 walked through the darknesse of  
 sinne, into the darknesse of hell: But  
 thou hast illuminated me; thou

Grana. out  
 of August.  
 meditati-  
 ons.

D

saughtest



50 soughtest me, when I sought not thee; thou calledst me, when I called not upon thee; thou convertedst me, when I was not converted unto thee; and thou saidst with a most powerfull voice, Let there be light in the inward parts of his heart, and there was a light; and I saw thy light, and I knew mine own blindnesse. For this thy immense and infinite benefit, I will praise thy name for ever and ever. Amen.

PRAYER. IX.

*He renders thanks for the forgiveness of finnes.*

**I** Owe and render unto thee, eternal and mercifull God, great thanks, for that thou hast not rejected me when I came unto thee, but diddest most readily receive me; and most mercifully forgive me all my finnes. I was that prodigall son, most indulgent Father, I was that prodigall sonne, that by living riotously wasted his Fathers substance: For I have defiled the gifts of nature; I have refused the gifts of grace; I have deprived my self of the gifts of glory. I was naked and destitute of all

Joh. 6. 37.

Luk. 15. 13.

all good things: and thou coveredst  
and enrichedst me with the robe of  
righteousnesse: I was lost and con-  
demned: and thou of thy free grace  
hast bestowed upon me eternall sal-  
vation. Thou of thine ardent mercy  
didst embrace me and kisse me, in  
sending thy most *beloved Sonne that* Joh. 1. 18.  
*is in thy bosome*; and thy holy Spi-  
rit, which is *the kisse of thy mouth*, Cant. 1. 2.  
as ample witnessles of thine infinite  
love. Thou clothedst me with my  
first robe, in restoring me my former  
innocencie. Thou gavest me a ring  
for my hand, by sealing me with thy  
Spirit of grace. Thou didst put *shoes* Eph. 6. 25.  
*upon my feet*, by arming me with the  
*Gospel of peace*. Thou *killedst the fat* Luk. 15. 23.  
*calf* for me, by delivering thy most  
deare Sonne to death for me. Thou  
didst cause me to feast and make  
merrie, by restoring the joy of  
heart, and the true peace of consci-  
ence unto me. I was dead; & through  
thee I was restored to life: I went  
astray; and through thee I came a-  
gain into the way: I was consumed  
with povertie; and through thee I  
entred again into my former posses-

sion. Thou mightest in thy just judgment have rejected me, seeing that I was polluted with so many finnes, covered with so many offences, and corrupted with so many iniquities:

**Rom. 5. 21.** But thy *mercy did abound* above my finnes; thy goodnes was greater then mine iniquity. How often have I shut the gate of my heart when thou diddest knock! Therefore when I knocked thou mightest most justly have shut the doore of mercy against me. How often have I stopt mine cares, that I might not heare thy voice! Therefore when I sighed unto thee, thou mightest most justly have stopped thine cares, and not hearkened unto my voice. But thy grace was more abundant then all my sinne, and transgression. Thou didst receive me with *thy hands*

**Isa. 65. 2.** *spread forth*, and put away mine iniquities as it were a cloud, and *cast all*

**Isa. 38. 17.** *my finnes behind thy back*. Thou remembrest my finnes no more, but receivest me into the most ample bosome of thy mercy. For this thy inestimable benefit, I will give thanks unto thee for ever. **Amen.**

Prayer

PRAYER X.

*He renders thanks unto God for conserving us  
in that which is good.*

**T**O thee Lord, be honour, and REV. 6. 12.  
glorie, and blessing, and thanks-  
giving : for that thou hast not  
onely in mercy received me upon  
my repentance ; but also hast ena-  
bled me to abstain from sinne, and  
live more reformedly. What should  
it profit a man, to be free from his  
sicknesse, and presently to fall in-  
to a worse relapse ? What should  
it profit, to be absolved from sinnes  
past, unlesse grace be conferred  
to leade a godly life ? Thou, God  
most faithfull, hast shewed all the  
parts and offices of a faithfull and  
skilfull Physician in the cure of my  
souls wounds. My wounds were  
deadly, and thou didst cure them  
by the wounds of thy Sonne : But  
there was cause to feare, that the  
wounds that were healed might wax  
raw again : And thou by the grace of  
thy holy Spirit, as it were a fomenta-  
tion, hast hindered it. How many be

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those, that after remission of finnes obtained, return again to their former course of life, and reiterating their finnes, more grievously offend God! Alas, how many do we see, that being freed from the yoke of sinne, return to their former captivitie, and being brought out of the spirituall Egypt, look back again to

2. Pet. 2. 20.

22.

the pots! *They have fled from the pollutions of the world, by the know-*

*ledge of Christ, and do wallow again in the same, by repeating the former conversation of their most wicked life. They were freed out of the bonds of Satan by their conversion, and again are held entangled in the same, by the delusion of wicked spirits: Surely, their latter end is worse*

2. Pet. 2. 21.

*then their beginning: And it had been better for them never to have known the way of righteousness, then having known it, to turn away from the path of the holy commandments, which were delivered unto them.*

22.

*These are the dogs that return again to their vomit; and sowes that after their washing, wallow again in the mire. Whatsoever hath happened un-*

to them, might have happened unto me; but that it hath pleased thee by the grace of thy power, and the efficacy of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assaulted me: The same world that seduced them, inticed me: The same flesh that overcame them, allured me. Onely thy grace protected me against their assaults, & furnished me with power sufficient for victory. *Thy strength was powerfull* 2 Cor. 12.9 *in my weaknes:* From thee the strength of the Spirit descended, with which I was enabled to bridle the assaults of the flesh. Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in me by nature there is nothing but sinne. Therefore as many good works as I finde in me, which notwithstanding are impure, and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confesse. For this thine inestimable gift conferred upon me, I will give thee thanks for ever. Amen.

## PRAYER XI.

*He renders thanks for all the gifts of the soul,  
and body, and for externall goods.*

**I** Render unto thee, eternall and  
mercifull God, as it is most due,  
eternall thanks: for that thou hast  
not onely made me a body and a  
soul; but moreover hast furnished  
me with sundry gifts of the soul and  
body, and also with externall goods.  
Thou which art wisdom it self,  
*Pfal. 94. 10.* *teachest man all knowledge:* If there-  
fore I know any good, it is a demon-  
stration of thine abundant grace to-  
wards me. Without thy light, my  
minde is darksome: Without thy  
grace, my will is captive. If there be  
in me either any wit or prudence, it is  
all to be attributed to thy clemencie.  
Wisdom is the eye of the soul, and  
divine grace is the eye of wisdom.  
Whatsoever we know, we know ei-  
ther by the light of nature, or by the  
revelation of thy word: But from  
thee, O thou light of eternall wise-  
dome, doth the illumination of na-  
ture spring: From thee also doth the  
reve-

revelation of the word come: Therefore whatsoever we know, descendeth unto us as thy gift. Thou, O insufficient fountain of life, art my life, and the length of my dayes. Thou, O eternall health it self, art the strength of my body, and the vigour of my vertue. *Man liveth not by bread onely, but by every word that proceedeth out of thy mouth:* So then man is not preserved in health and strength by bread onely; neither is he preserved from diseases by physick onely: but by every word that proceedeth out of the mouth of God. Tranquillitie of the mind preserveth the health of the body: And true godlinesse begetteth tranquillitie of the conscience. From thee (O thou chief good) all true godlinesse, all tranquillity of the minde without disturbance, and all wished-for health of body doth come. Moreover, whatsoever externall good I do possesse, all that I owe unto thy liberality and bounty. A crust of bread is not due unto my deserts: How much lesse then are all these externall goods which thou dost heap up-



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on me? They are called indeed the gifts of fortune: But they are in deed and in truth the gifts of thy grace. There is nothing more blessed then to do good, and to be liberall to others: And thou hast made me partaker of this blessednes, by bestowing liberally these outward goods upon me. Thou hast sowed in me the seed of thy grace, that from thence there may arise to others an harvest of liberality and beneficency. Thou hast committed many things unto me, as vnto a steward, that I might have wherewithall to do good to my fellow-servants. From thee the fountain of all good, there descends upon me streams of goods: Whatsoever I am, whatsoever I possesse, whatsoever I bestow, depends all, I confesse, upon thy bounty. For this thine inestimable mercy, I will give thee thanks for ever. Amen.

Prayer

## PRAYER XII.

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*He renders thanks for the sacrament of Baptisme.*

**T**O thee, O eternall, and mercifull God, Father, Sonne, and holy Ghost, I render humble thanks, for that thou hast washed me in the holy laver of baptisme from all my finnes: and for that thou hast received me into the covenant of grace, and made me an heir of everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilisme, and without this sacrament do die in their finnes! There is no difference in nature between me & them: Onely thy superabundant grace hath made a difference. I was joynd with them in communion of sinne: But I was separated from them by participation of thy grace. How great is this thy goodnesse, that thou didst finde me, when I sought thee not; that thou didst heare me, before I asked; that thou didst open unto me, Mat. 7: 7.  
before.

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before I *knockt*. This thy mercy exceeds all praise, yea and all admirati-

Mat. 28. 19. on. I was *baptized in thy holy name*, thy name for me was called upon: Therefore I am received into the heavenly family, being made the sonne of my heavenly Father, the brother of Christ, and the temple of the holy Ghost. This is an holy and heavenly laver: In it therefore I am washed and purged from all my uncleannesse. It is the laver of regeneration and renovation: By it therefore I am regenerated and renewed by the grace of the holy Ghost. Whatsoever Christ my Saviour merited by his most holy obedience, & by the effusion of his most precious blood: of all that he hath left the saving fount of baptism as a pledge. Therefore the conferring of baptism, is the besprinkling of the blood of Christ.

1. Joh. 1. 7. That precious *blood of Christ* doth make me clean from all my sinnes, &

Psal. 51. 7. *makes me whiter then snow* in the sight of God. O eternall God, thou hast made an eternall covenant with me in baptism; unto which I have alwayes recourse by true and serious repentance.

Part 2. *Practise of pietie.* Thanksgiv.

repentance. *Thou hast betrothed me* 61  
*unto thee for ever in judgement and* Hos. 2. 19.  
*righteousnesse,* in grace and mercy:  
Thou hast given me an *earnest* and Ephes. 1. 14.  
pledge of thy Spirit in baptism:  
Therefore thou wilt not cast me a-  
way from thy face; but being minde-  
full of thy promise, thou wilt leade  
me into the joyes of the celestially  
marriage. As at the baptism of  
Christ my mediatur and head, *the*  
*heavens were opened:* So by the Mat. 3. 16.  
communion of the same baptism,  
thou hast opened unto me the gate  
of paradise. As at the baptism of  
Christ, the holy Ghost descended  
upon him, and a voice from hea-  
ven did testifie that he was the be-  
loved Sonne of God: So by the  
same communion of the same baptis-  
me, I am made a partaker of the holy  
Ghost, and adopted to be a sonne of  
God. For which inestimable benefit,  
I will give thanks unto thee, my God,  
for ever. *Amen.*

PRAYER

## PRAYER XIII.

*He renders thanks for the sacrament of the Lords supper.*

**H**OW great thanks do I owe unto thee, most high God, for that in the most sacred myserie of the supper, thou dost feed me with the body and bloud of thy Sonne! What is there in heaven or in earth of more price and excellencie, then that body which is united to thy Sonne personally? What more certain testimonie, and pledge of thy grace can there be, then the precious bloud of thy Sonne poured out for my finnes, on the altar of the crosse. The very price of my redemption thou bestowest upon me, that I may have a most certain testimonie of thy grace towards me. As often as I fall through my finnes from the covenant of baptisme: So often by true repentance, and the saving use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwels,  
and

and therefore it refresheth me, and quickneth me unto everlasting life. By the effusion of this bloud, satisfaction is made for our sinnes: And therefore by the drinking thereof, the remission of my sinnes is confirmed unto me. Christ saith it, Truth it self saith it; *Whosoever shall eat Joh. 6.54. my flesh, and drink my bloud, hath eternall life, and I will raise him up at the last day, that is, to the life of glory.* For *this is the bread of life which descended from heaven,* that whosoever shall eat thereof, may not die, but have everlasting life. It is the eating by faith that Christ so commends, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmly perswaded, that the body which I eat, was delivered unto death for me, and the bloud which I drink, was poured forth for my sinnes. I cannot in any wise doubt of the remission of my sinnes, when as it is confirmed by the participation of the price which  
was

64 was offered for my finnes. I cannot in any wise doubt of Christ his dwelling in me, when he seals unto me the same by the communion of his body and blood. I cannot in any wise doubt of the assistance of the holy Spirit, when my infirmitie is strengthened with such safeguard. I am not afraid of Satans assaults, when as this angelicall food doth make me strong to fight. I am not afraid of the allurements of the flesh, when as this quickning and spirituall food doth corroborate me by the vertue of the Spirit. These taken and drunk do make Christ to dwell in me, and me in Christ. The good shepherd will not suffer the sheep that is fed with his own body and blood, to be devoured by the infernall wolf: Neither will the power of the Spirit suffer me to be overcome by the weaknesse of the flesh. To thee (O Saviour most benigne) be praise, honour, and thanksgiving, for ever and ever!  
*Amen.*

*Hilar. in his  
 8 book of  
 the Trinitie  
 page 141.*

PRAYER XIIII.

*He renders thanks to God, for preserving us from sundry evils.*

**T**O thee (O eternall & mercifull God) I render eternall thanks, for that thou hast hitherto preserved me from infinite evils and dangers, and hast kept me safe by the guard of thy holy angels. Thy privative blessings, by which thou dost keep me from evil, are more in number then thy positive, by which thou dost conferre good upon me. As many evils of soul and body as I see in others; so many tokens do I see of thy mercy toward me: For my deliverance from those evils is to be attributed as due onely to thy goodness. How great is the power of the diuel! How great is his subtiltie! As often therefore as that malignant, and most subtile spirit, and our most potent adversary doth labour to do us any mischief; so often by the buckler of thy benignitie, and by the guard of the holy angels being protected, I have been able to escape his nets.



66

nets. But who can reckon up the treacherous assaults, and invasions of the diuel? Who can therefore reckon up the riches of thy bounty? When I sleep by night, the eye of thy providence doth watch over me, that the infernall enemy which goeth about like a roaring lion, may not be able by his strength and subtilty to oppresse me. When by day Satan by his tentations doth set upon me, the strength of thy right hand doth most bountifully comfort & strengthen me, that the deceitfull tempter may not allure me into his snares. When an innumerable host of evils hangs over my head, thy blessed angels encamp about me like a fiery wall. There is no creature so vile, so weak, and so little, of which I do not stand in danger many wayes. How great and immense a benefit is it therefore, that thy providence doth preserve me safe from them! My soul is prone to sinne, and my body to falling: Therefore (O Lord most benigne) my soul thou governeest by thy blessed Spirit, and my body by thy angelicall buckler: For  
thou

Psal. 34. 7.

Zach. 3. 5.

Psal. 91. 11.

Part 2. *Practise of pietie.* Thanksgiv<sup>g</sup>

67  
Thou hast given thy angels charge  
over me to keep me in all my wayes,  
and to beare me up with their hands,  
that I dash not my foot at any time  
against a stone. To thy mercy I at- Lam. 3. 23.  
tribute it that I am not consumed.  
New dangers compasse and environ  
me about every day: Thy mercy is  
therefore renewed unto me every  
morning. *Thou dost neither slumber* Psa'. 121. 4.  
*nor sleep,* O thou faithfull and watch-  
full keeper of my soul and body:  
Thy grace is the shadow on my right  
hand, that the noon-tide rayes of  
open and violent persecution strike  
me not, nor the darknesse of the  
night cause me to fall into the se-  
cret and hidden snares of the diel.  
Thou dost keep my ingresse; thou  
dost direct my progresse; thou dost  
govern my egressse; For which thy  
great benefit, I will sing praises unto  
thee for ever. *Amen.*

PRAYER

PRAYER XV.

*He renders thanks for the promise of everlasting salvation.*

**I** Render thanks unto thee, heavenly Father, for that thou hast not only given me free remission of my finnes, and the inward renewing of the Spirit, but also an assured promise, of everlasting salvation. How great is thy goodnesse, that to me poore miserable man, and a sinner, having had so often experience of thy mercy, thou hast given boldnesse to hope even after heavenly things, and to conceive an assured hope of habitation in the everlasting mani-

*Bern. in his 2. Serm. of the 7. loaves 181.*  
*Bonavent in the 7. book of his Compend. cap. 32*  
 ons of thy heavenly house! The goods of that true and everlasting life are so great, that they cannot be measured; and so many that they cannot be numbred: so farre extended, that they cannot be termed; and of such price, that they cannot be valued. How great therefore is thy goodnesse and bounty to me undeserving wretch, in that thou dost in the prison and work-house of this life, make me blessed in part, with an infal-

part 2. *Practise of pietie.* Thanksgiv. 69  
infallible promise of those goods. 69  
that I am already *saved by hope*, Rom. 8.24.  
The Apostle of the truth doth mani-  
fest: *And that hope maketh not asha-* Rom. 5.5.  
med, it is proved by evident testi-  
mony. Why therefore is the ship of  
my heart, in which Christ is carried  
by faith, so often tossed up and down  
with storms and waves of doubt-  
ings? Thou hast given unto me a pro-  
mise of salvation, O God, thou God  
of truth: How can I therefore a-  
ny longer doubt of the certainty, and  
immutabilitie of thy promise? That  
promise of life comes of thy meer  
free-will: And therefore it depends  
not upon the merit of my works. I  
am by faith as surely ascertained of  
the benefits promised of thy grace,  
as I am assured by the sight of mine  
eyes of those which I already have.  
Thou feedest me with the body and  
bloud of thy Sonne. Thou sealest me  
by the inward testimony of thy Spi-  
rit: What more certain testimonie, or  
more precious pledge can there be to  
confirm unto me the promise of salva-  
tion? I finde in very deed that thou art  
*with me in the troubles* of this pre-Psal. 91.15  
sent

70

sent life: How can it otherwise be but that I shall be with thee in that most blessed fellowship of eternall life? If thou bestowest upon me such great things in the poore cottage of this world: How much greater wilt thou bestow in the palace of the heavenly paradise! Whatsoever thing to be hoped for thou hast promised, is as certain unto me, as all those things, which thou hast given me for my use in this world. Thy mercy and truth is strengthened and shall be strengthened over me for ever. Thy mercy did prevent me, and *thy mercy shall follow me*: It prevented me in my justification, and it shall follow me in my glorification: It prevented me that I might live piously, it shall follow me that I may live for ever with thee. Therefore I will praise and sing of thy mercy and truth for ever. *Amen.*

# THE THIRD PART.

## Of Petitions for our selves.

### The Argument.

The meditation of our own wants, doth shew that we have of our selves no manner of spirituall good: And therefore that it becometh us to renounce all confidence in our own strength, & to flee to the aide and succour of Gods mercy, promised unto us through Christ: By this consideration of our manifold wants, our soul is lifted up unto God, and begs of him mortification of the old man, and renovation of the new, which is necessary for all those that are born again. This renovation consisteth in the conservation and increase of faith, hope, charitie, humilitie, patience, gentlenesse, chastitie, and the other vertues: And therefore we ought with serious prayer to sue unto God for it. Moreover, seeing that daily we are assaulted by the flesh, the world, and the diuel: insomuch that our flesh sollicitus us unto the love of earthly things; the world with hatred, and Satan with his treacheries oppugnes us: We have just cause to pray daily unto the Lord of hosts, who propoeth unto us this battell, and a reward of victorie, For contempt of earthly things: For denial of our selves: For conquest over the world: For comfort in all adversitie, and true tranquillitie of the minde: For victory in tentations, and preservation from the diuels treacheries. And to conclude, seeing that the aide and assistance of God in the houre of death, and the day of judgement, is most necessary: Therefore we must every day humbly pray For a blessed departure out of this life, and a blessed resurrection unto life everlasting.

### PRAYER

## PRAYER I.

*He prayes for mortification of the old man.*



Most holy and most mercifull God, Father of our Lord Jesus Christ, through the same thy beloved Sonne by thy holy Spirit I humbly beseech thee, that thou wouldest be pleased to work in me a daily mortification of the old man, that according to the inward man I

Rom. 7. 17. may in thee be strengthened. *Sinne dwels in my flesh:* But give thou unto me the strength of the Spirit, that I

Rom. 6. 12. do not suffer it to reigne in me. *Then*

Psal. 90. 8. *dost set my secret sinnes before thee in the light of thy countenance:* But set thou them, I beseech thee, in the light of my heart, that I may see them, and grieve, and humbly sue unto thee for pardon. I am not as yet altogether free from sinne dwelling in me: But grant, I beseech thee, in mercy, that I may be free from the guilt thereof, and from condemna-

Rom. 7. 23. *tion. The law of sinne in my members, is repugnant unto the law of my minde which is renewed:* But give unto

unto me the Spirit of thy grace, that  
I may captivate the law of sinne, and  
not be captivated by the old flesh.  
*The flesh within me lusteth against Gal. 5. 17.*  
*the spirit, and the spirit against the*  
*flesh. The spirit indeed is ready, but Mat. 26. 41.*  
*the flesh is weak.* Grant therefore  
unto my spirit the riches of thy  
strength and vertue, that it may o-  
vercome the evil concupiscences of  
the rebellious flesh. That whorish Judg. 6. 6.  
*Dalilah* with her allurements doth  
daily set upon me : But *strengthen Ephes. 3. 16*  
*abou me by thy Spirit in the inward*  
*man*, that at length she overcome me  
not. O how grievous and hard a  
thing is it for a man to fight against  
himself, that is, against his flesh!  
How difficult and hard a matter is it  
for one to overcome a domestick e-  
nemie ! Unlesse in this combate thou  
doest arm me with thy heavenly  
strength, there is great feare that I  
shall be constrained to yeeld unto  
this enimie, by reason of her secret  
and hidden treacheries. Presse, burn,  
launce, mortifie the old man, that I  
may escape his fawning deceit, & se-  
ducement. Grant unto me that I may

E

daily



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daily die in my self, that by the allurements of the flesh I be not separated from the life that is in Christ. Kindle in my heart the fire of the Spirit, that I may sacrifice unto thee the beloved sonne of all my evil lusts, and mine own will. *Flesh and blond cannot inherit the kingdome of God*: Let them therefore die in me, that I be not excluded from the kingdome of heaven. *They that live according to the flesh, shall die*: But *they which by the Spirit do mortifie the deeds of the flesh, shall live*. They that are Christs, do crucifie the flesh with the lusts thereof: Therefore strike thorow and crucifie my flesh, O Christ, thou that wast upon the altar of the crosse pierced thorow and crucified for me. Amen.

1 Cor. 15.  
50.

Rom. 8. 13.

Gal. 5. 24.

## PRAYER II.

*He prayes for the conservation and increase of faith.*

**T**Hou hast lighted in my heart, thou living and eternall God, the light of saving faith: which I humbly beseech thee, of thy goodnes and clemencie, to keep and increase

increase. I often feel weaknesse of  
faith, I often waver, and am tossed  
with storms of doubts and feares:  
Therefore I humbly call upon thee  
with thy blessed Apostles, that thou *Luk. 17. 5.*  
wouldest vouchsafe to increase it. My  
heart propounds unto thee a good  
word. *Thou wilt not break the brittle* *Isa. 42. 3.*  
*reed, nor quench the smoking*  
*flax. I carry my treasure in a vessel* *2 Cor. 4. 7.*  
*of clay:* The torch of faith I beare  
about me in a brittle vessell. What  
else remains there, but that with fe-  
litious prayers and sighes, I commend  
it unto thy custodie, and daily pray  
unto thee for increase of the same?  
In the darknesse of this life and pre-  
sent world, make me partaker of  
the heavenly light of faith. Thy  
word is light and life: Grant unto  
me of thy mercy that by true faith I  
may stick unto thy word, and be  
made by thee a sonne of light, and  
life. Against all the tentations of Sa-  
tan, against all obloquutions of the  
world, yea against the cogitations  
of mine own heart, let the comfort  
of thy word prevail in me. One  
word of Scripture is of more worth

76 then *heaven and earth*, in that it is  
 Luce 21.33. more *firm then heaven and earth*.  
 Effect in me by thy holy Spirit, that  
 I may firmly beleeeve thy word, and  
 yeeld my reason and my senses to  
 the obedience of faith. Thy promi-  
 ses are of thy meere free grace, nei-  
 ther do they depend upon the con-  
 dition of my worth and merits: I  
 may therefore with most assured  
 faith relie upon them, and with  
 my whole heart trust in thy good-  
 nesse. *By faith Christ dwells and lives*  
 Eph. 3.17. *in my heart*: Conserve therefore  
 Gal. 2.20. in me the free gift of faith, that my  
 heart may be and alwayes remain  
 the habitacle of Christ. Faith is the  
 seed of all good works, and the  
 foundation of holy life: Conserve  
 therefore, most bountifull Lord, and  
 confirm this in me, that my spiritu-  
 all harvest, and dwelling, suffer no  
 losse. Strengthen my faith, that it  
 1. Ioh. 5.4. may *overcome the world*, and the  
 prince of the world: Increase the  
 Maith. 5.16 light thereof, that it may daily cast  
 forth more cleare beams outwardly:  
 Conserve it in the midst of the dark-  
 nesse of death, that it may cast a  
 light

light before me to true life. Rule me by thy holy Spirit, that I loose not this faith by consenting unto the lusts of the flesh, and taking pleasure in sinne against my conscience: But confirm in me that good work which thou hast begun, that by perseverance of my faith I may obtain the inheritance of eternall life. Amen.

## PRAYER. III.

*He prays for the conservation and increase of hope.*

**A** Almighty, eternall, and mercifull God, I beseech thee by the most sacred wounds of thy Sonne, to uphold in me the prop of saving hope. Sometimes my heart doth wave, like a ship in the midst of the sea: But grant thou unto me the safe and firm anchor of *immoveable hope*; Still the waves of *Heb. 6. 19.* temptations and doubts: Thou that art the God of hope, and all consolation. As certain and *immoveable* as the truth of thy promise is; so certain may the firmnesse of holy

E 3 hope

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2 Tim. I. 12  
Bern. Sermon.  
3. of the  
fragments  
of the 7  
loaves.  
Col. 1. 83.  
Phil. I. 9.

hope be in me. I rest upon thy promises: And thou wilt not leave me destitute of aid. My confidence is in thy bountie: And thou wilt not leave me destitute of comfort. *I know on whom I have believed, and I am sure, that he is able to keep that which is committed unto him by me, against that day. I am most certainly perswaded that thou which hast begun a good work in me, wilt also finish it untill the day of Jesus Christ.* There are three things that lift me up when I am prostrate; that uphold me when I am falling; that direct me when I am wavering: to wit, thy love in my adoption; the truth of thy promise; and thy power in performance. This is the threefold chord, that thou lettest down unto me into this prison, out of my heavenly country, that thou maist lift me up; and draw me unto thee, unto the sight of thy glory. This hope is the anchor of my salvation: This is the way that leadeth unto paradise. The meditation of thy command makes me hope: The meditation of thy goodness suffers me not to despair of thy

thy mercy: The meditation of mine own frailtie suffers me not to hope and trust in my self, or mine own power and merit. By how much the lesse my hope is fastned on these frail and fluxible sands of present goods, and humane aid: By so much the more solidly and certainly it is stablished upon the firm and immovable rock of thy promise, and celestiall things. Unite my heart unto thee, that I may altogether withdraw my self from the world, and cleave unto thee with all my heart. Vnto thee I flee, as unto the *throne of grace*, and altar of mercy, Heb. 4. 16. and ark of the covenant, and sanctuary of libertie, *and the rock of my strength, and horn of my salvation.* Psal. 18. 2. In me there is nothing but sinne, death, and condemnation: In thee there is nothing but righteousness, life, health, and consolation. I despair therefore in my self, and I hope in thee: I am dashed in pieces of my self, and I am raised up by thee. Let tribulations be multiplied, so that thy quickning consolations be present unto me, and erect my hope. *Tribu-* Rom. 5. 3.

80 lation worketh patience; and patience  
 4. experience; and experience, hope;  
 5. and hope maketh not ashamed. In  
 Psal. 31. 1. thee, O Lord, do I put my trust, let  
 me never be confounded. Amen.

PRAYER III.

He prayes for the conseruation and increase of  
 charitie.

1 Joh 4. 8.

**E**Ternall and mercifull God, who  
 art charitie and *love* it self: Grant  
 unto me the riches of true and spiri-  
 tuall love. My heart is cold, my  
 heart is earthy: O thou that art fire,  
 O thou that art love it self, kindle me.  
 My heart is hard and stony: O thou  
 that art the rock, O thou that art  
 love it self, soften me. My heart is  
 full of thorns and thistles of anger  
 and hatred: O most gracious  
 Father, O thou that art love it  
 Psal. 18. 1. 2. self, weed me. *I will love thee, O*  
*Lord my strength, my rock, and my*  
*tower of defence, my deliverer, my*  
*God, my buckler, and the horn of my*  
*saluation.* Whatsoever I see in the  
 creatures either good or excellent,  
 all that I finde in thee, who art the  
 chief

chief good more abundant and excellent. I will love thee therefore with all my heart above all things, in whom I know there is such plenty and excellency of all good. It is so much the better for me, by how much the more I come unto thee, then who there is nothing better. But I will come unto thee, not walking on the feet of my body, but loving thee with the affection of my heart. If I desire beautie, thou art the most beautifull of all: If I desire wisdom, thou art the wisest of all: If I desire riches, thou art the richest of all: If I desire power, thou art the most powerful of all: If I desire strength, thou art the strongest of all: If I desire honour, thou art the most glorious of all. Thou didst love me from eternitie: I will therefore love thee again unto eternitie. Thou didst love me in giving thy self for me: I will love thee again in rendring my self up wholly unto thee. Let my heart be set on fire; let every creature seem vile unto me: Do thou onely become sweet unto my soul. It was thy will that the humane nature should



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be united unto thy Sonne by an unseparable union: How much more is it fit that my heart be joyned unto thee by an unseparable bond of love? A divine love drew thy Sonne from heaven to earth, tyed him to a pillar to be whipt, and fastened him to the crosse to be crucified: Should not as fervent a flame of love lift up my heart from earth to heaven, and binde me to thee the chief good, and that unseparably? I should offer much injurie unto thee and unto my self, if I should love terrene, vile, and mean things, when thou hast so much honoured me, and given me such large promises, to the end I might love thee. From this love of thee, let there arise in my heart a

Joh. 14. 15.

sincere love of my neighbour. *Who-*

1 Joh. 4. 10.

*soever loveth thee* (O thou chief good) *keepeth also thy command-*  
*ments:* seeing that the doing of the work is the triall of love. Wherefore seeing that thou hast cōmanded us to

1 Joh. 4. 20.

*love our neighbours,* therefore no man loves thee sincerely, which payeth not unto his neighbour the debt of love. Whatsoever my neighbour is,

he

he was so deare unto thee, that thou  
didst wonderfully create him, merci-  
fully redeem him, and graciously call  
him to the fellowship of thy king-  
dome: In thee therefore and for thee  
I ought to love my neighbour, whom  
I see to be raised by thy grace and  
mercy to such an height of glory.  
Strengthen and increase in me this  
true and sincere love, thou that art  
love eternall, and unchangeable.  
*Amen.*

PRAYER V.

*He prays for the conseruation and increase of  
humilitie.*

**A** Almighty and mercifull God,  
which art a severe hater of all  
pride, grant that I may be the rose  
of charitie, and the violet of humi-  
lie: that I may by my deeds of  
charitie cast forth a good and fra-  
grant smell, and think humbly of  
my self in my heart. What am I Lord  
in thy sight? Dust, ashes, a shadow,  
nothing. Wherefore seeing that I am  
nothing in thy sight, grant that I  
may seem to my self nothing in mine  
own sight. Keep down that swelling  
pride

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pride that was born together with my heart, that I may receive the dew of thy heavenly grace: For the streams of thy grace do not flow upwards to the high mountains, but are carried downwards to the low valleys of the humble heart. There is nothing at all mine but infirmitie and iniquitie: Whatsoever good thing there is in me, it descends from the fountain of thy goodnesse unto me. Therefore I can challenge no good unto my self, seeing that there is nothing properly mine. By how much the more I think highly of thee: By so much the more I think basely of my self. Farre be it from me, most gracious Lord, farre be it from me, to be proud of thy blessings, and in respect of them to despise others. The treasures of thy riches thou didst depose in the chest of my heart, as many and as great as it pleased thee: God forbid that I should attribute them unto mine own worth, and ascribe them unto my self. Thou didst kindle in my heart, by thy Spirit, the fire of pietie and love: Grant, I beseech thee, that I may cover it with the ashes of humilitie.

militie. How little is the honour that by man is given unto man? How little is the praise wherewith man is graced by man? But he, O most mighty Creatour, is great indeed, that is great with thee. He that pleaseth thee, pleaseth the true prizer of things: But no man pleaseth thee, unless he displease himself. Thou art the life of my life: Thou art the soul of my soul: I therefore resigne my life and soul into thy hands, and with an humble heart cleave fast unto thee. Let thy highnesse look upon my lowlinesse: Let thy loftinesse look upon my basenesse. *Psal. 113. 7.* Alas! why do I so desire to be extolled in the world, seeing that there is nothing in the world to be desired? Why do I so much lift up my self, when as the yoke of sinne doth so keep me down? Let the goad of thy godly feare prick my heart, lest it die of the most dangerous disease of spirituall tumour. Let my finnes which are innumerable be alwayes in my sight. As for my good works, let them be buried in oblivion. Let the remembrance of my finnes make me more  
forrowfull

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pride that was born together with my heart, that I may receive the dew of thy heavenly grace: For the streams of thy grace do not flow upwards to the high mountains, but are carried downwards to the low valleys of the humble heart. There is nothing at all mine but infirmitie and iniquitie: Whatsoever good thing there is in me, it descends from the fountain of thy goodnesse unto me. Therefore I can challenge no good unto my self, seeing that there is nothing properly mine. By how much the more I think highly of thee: By so much the more I think basely of my self. Farre be it from me, most gracious Lord, farre be it from me, to be proud of thy blessings, and in respect of them to despise others. The treasures of thy riches thou didst depose in the chest of my heart, as many and as great as it pleased thee: God forbid that I should attribute them unto mine own worth, and ascribe them unto my self. Thou didst kindle in my heart, by thy Spirit, the fire of pietie and love: Grant, I beseech thee, that I may cover it with the ashes of humilitie.

Part 3. *Practise of pietie.* Petitions.

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militie. How little is the honour that  
by man is given unto man? How little  
is the praise wherewith man is gra-  
ced by man? But he, O most mighty  
Creatour, is great indeed, that is  
great with thee. He that pleaseth  
thee, pleaseth the true prizer of  
things: But no man pleaseth thee, un-  
lesse he displease himself. Thou art  
the life of my life: Thou art the soul  
of my soul: I therefore resigne my  
life and soul into thy hands, and with  
an humble heart cleave fast unto  
thee. Let thy highnesse look upon  
my lowlinesse: Let thy loftinesse  
look upon my basenesse. *Psal. 113. 7.* Alas! why  
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the world to be desired? Why do I  
so much lift up my self, when as the  
yoke of sinne doth so keep me down?  
Let the goad of thy godly feare prick  
my heart, lest it die of the most dan-  
gerous disease of spirituall tumour.  
Let my finnes which are innumera-  
ble be alwayes in my sight. As for  
my good works, let them be buri-  
ed in oblivion. Let the remem-  
brance of my finnes make me more  
sorrowfull

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sorrowfull, then the glory of any work that I do, (seemingly good but indeed unclean and imperfect) merry and joyfull. In thee alone do I rejoyce and glory, who art my joy and my glory for ever. *Amen.*

## PRAYER VI.

*He prays for the gift and increase of patience.*

**A** Lmighty, eternall, and mercifull God, with humble sighes I implore thy grace, that thou wilt grant unto me true and sincere patience. My flesh coveteth after things pleasing unto it, that is, soft and carnall, and refuseth patiently to endure things contrary. I beseech thee powerfully to repress in me this desire of the flesh, and underprop my weaknessse with the power of patience. O Christ Jesu, thou doctour of patience, and obedience, furnish me within with thy holy Spirit, that I may learn of thee to renounce mine own will, and patiently to beare the crosse that is laid upon me. Thou enduredst for me things more grievous then thou layest upon me: and I have de-  
*served*

served more grievous punishments  
 then thou inflicttest. Thou didst beare  
 the crown of thorns, and the burthen  
 of the crosse; thou didst sweat bloud;  
 thou didst *tread the winepresse* for  
 me: Why therefore should I refuse  
 with patience to endure such small  
 sufferings & afflictions? Why should  
 I be loath to be made conformable  
 unto thy sorrowfull image in this  
 life? Thou didst *drink of the brook* Isa. 63. 3.  
 of passions *in the way*: Why then  
 should I deny to drink a small  
 draught out of the cup of the crosse?  
 I have by my finnes deserved eternall  
 punishments: And why should not I  
 suffer a little in this world a fatherly  
 correction? *Those that thou* from Rom. 8. 29.  
 eternitie before the foundations of  
 the world were laid, *didst foreknow,*  
*thou hast decreed that they should be*  
*made conformable unto the image of*  
*thy Sonne* in the time of this life.  
 Therefore if I should not endure pa-  
 tiently this conformity by the crosse,  
 I should despise thy holy and eternall  
 counsell concerning my salvation:  
 which farre be from me thy un-  
 worthy servant! It is for triall and  
 not



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not for deniall that thou dost so exercise me with sundry calamities. As much of the crosse and tribulation as thou layest upon me; so much light and consolation dost thou conferre upon me: neither is my chastisement increased so much as my reward is.

Rom. 8.18. *The sufferings of this life are not worthy of that heavenly consolation which thou sendest in this life, and that heavenly glory which thou promistest in the life to come. I know*

Psal. 91.15. *that thou art with me in trouble: Why therefore should I not rejoyce rather for the presence of thy grace, then be sorrowfull for the burthen of the crosse that is laid upon me? Leade me which way thou wilt, thou best Master and Teacher, through thorns and bushes I will follow thee; onely do thou draw me, and make me able to follow thee. I submit my head to be crowned with thorns, being fully perswaded that thou wilt hereafter crown me with an everlasting crown of glory. Amen.*

PRAYER

## PRAYER VII.

*He prayes for the gift and increase of gentleness and meeknesse.*

**O** Most gracious Lord, that dost so lovingly and kindly invite us to repentance, and with such long patience dost wait for our conversion: give unto me the *riches of long-suffering and meeknes.* The fire of anger doth flame in my heart, as often as I receive the least detriment from my neighbour: Therefore I humbly pray thee, that by thy Spirit thou wouldest mortifie this sinfull affection of my flesh. What hard words, and harder blowes, and most hard punishments did thy beloved Sonne endure for me? *Who when he was reproached, reproached not again,* but referred all to him that judgeth all things most righteously. What pride is this therefore, and stubbornnesse in me, that I miserable and mortall dust of the earth, and ashes, cannot endure a rough word, and overcome with meeknesse of heart the offence given me by my neighbour? *Learn of me, O learn of me,* for

Rom. 2. 4.  
1. Pet. 2. 23.  
Gen. 8. 27.  
Mar. 11. 29.

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*for I am meek and humble in heart;*  
thou cryest out O Christ. Receive  
me, receive me, with sighes I hum-  
bly intreat thee, into that practick  
school of thy Spirit, that I may learn  
there true meeknesse. With what  
grievous and divers sinnes do I offend  
thee, most gracious Father, whose  
daily pardon I stand in need of! Why

**Eccle. 28.3.** *therefore do I being a man harbour  
anger against man, and presume to  
ask pardon of thee, who art Lord of  
heaven and earth? Were it not ab-  
surd for me to take no pitie upon  
man that is like unto my self, and to  
ask of thee, Lord, remission of my*

**Mat. 8.35.**

*finnes? Unlesse I shall remit unto my  
neighbour his offences, neither can I  
hope for remission of my sinnes.  
Therefore, most gracious Lord, that  
art of much mercy and long-suffe-  
ring, give unto me the spirit of pati-  
ence and meeknes, that I do not pre-  
sently conceive anger when my  
neighbour offendeth me, but that I  
may shun it, as the enemy of my  
soul: or if it steal upon me unawares,*

**Ephes. 4.26**

*that I may presently lay it aside. Let  
not the sun go down upon my wrath,  
lest*

lest it depart as a witnesse against me: Let not sleep scize upon me whilst I am angry, lest he deliver me in my anger to death his sister. If I desire to take revenge of mine enemy, why do not I set my self against mine anger, which is my greatest and most hurtfull enemy, seeing that it kills the soul, and makes me subject to eternall death? Set a watch before my mouth, and give me prudence to govern the actions of my life, that I offend not my neighbour either in word or deed. Grant that I may be unto my neighbour by the fragrant smell of my vertues, a sweet senting rose; and not by offences and detractions a pricking thorn. Grant good Jesu, that I may insist in the footsteps of thy meeknesse, and with a sincere heart love my neighbour. Amen.

## PRAYER VIII.

*He prayes for the gift and increase of chastitie.*

**H**Oly God, thou which art a lover of modestie and chastitie, and a severe hater of filthinesse

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thinesse and lust, for Christ his sake the most chaste Bridegroom of my soul, I intreat thee to work and increase in me true chastitie inward and outward, of the soul and of the body, of the spirit and of the flesh; and contrariwise to extinguish the fire of evil concupiscence that is in my heart. Let the holy feare of thee wound my flesh, that it rush not headlong into the fire of lust. Let the celestiall love carry my soul up unto thee, that it cleave not through inordinate love unto the unfavourie things of the world. Showre down upon me the streams of thy heavenly grace, that the flames of concupiscence may thereby be extinguished, as fierie darts are in the water. My soul was created after thy image, and repaired again by Christ: I should offer great injurie unto thee therefore my Creatour, and Redeemer, and unto my self also, if I should black the beautifull face of my soul with the smoak & stains of dishonest love. *Christ dwelleth in my heart:*

Ephes. 3. 7.

1. Cor. 3. 16

*The holy Ghost dwelleth in my heart:**Let him therefore replenish me with the*

the

the power of his grace, and the larges of his spirituall gifts, that I may  
*be holy in spirit, and holy in body.* 1. Cor. 7. 34

*Without holinesse no man shall see thee,* Heb. 2. 14.

thee, who art the most pure light: As much therefore as thy beautifull vision is to be loved, and desired, so detestable and odious let the decrease and losse of chastitie be unto me.

*The holy Spirit is made sorrowfull* Ephes. 4. 30.

with the sparks of filthy speeches:

How much more then with the flaming fire of lust? The very appetite

of lust is full of anxietie and folly: *Bernard of conversion chap. 2.*

The act is full of abomination and ignominie: And the end is full of repentance and shame. The heat there-

of ascendeth up into heaven, and the stink thereof descendeth even unto

hell: Why therefore should I open the doore of my soul to this most filthy

enemie, and receive him even into the inward chamber of my heart? Give

unto me, thou God of holines & fortitude, thou Lord of hosts, give unto

me the strength of the Spirit, that I may overcome that enimie, which

within me fighteth against me:

Grant unto me that I may not onely  
abstain

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abstain from unlawfull embracings, and outward acts of filthinesse, but also that I may be freed from the inward flames and desires thereof: seeing that thou dost not onely require a pure body, but also a pure heart, and dost behold with thy most pure eyes not onely the outwards, but the inwards also. Crucifie in me (O Christ thou which wast crucified for me) my flesh and the concupiscence thereof, I beseech thee.

PRAYER IX.

*He prayes for contempt of earthly things.*

**H**Oly God, heavenly Father, I call upon thee through thy beloved Sonne, that by thy holy Spirit thou wouldest withdraw my heart from earthly things, and lift it up unto the desire of heavenly things. As fire by nature doth tend upwards: So let the spirituall fire of love and devotion kindled in my heart, tend to heavenly things. What are these earthly things? They are more brittle then glasse, more moveable then *Euripus*, more changeable then the windes. I  
were

were a fool therefore, If I should set my heart upon them, and seek rest for my soul in them. We must leave all earthly things when we die, though it be against our wills: Grant therefore that with a free and voluntarie affection of the heart, I may first forsake them. Mortifie in me the love of the world, that the holy love of thee may increase in me. Preserve me by the aid of thy holy Spirit, that I settle not my love on this world, lest my heart become worldly. *The figure of* 1. Joh. 2. 6. *this world passeth away, the momentanie glory thereof passeth away: the dissolution both of heaven and earth is at hand: Bend my heart therefore, that I may become a lover of the life that lasteth for ever, and not of this world which soon fleeth away. Whatsoever is in this world, is* 1. Cor. 7. 31 *concupiscence of the flesh, concupiscence of the eyes, and pride of life: But how vain a thing is it to love the concupiscence of the flesh? How dangerous a thing is it to satisfie the concupiscence of the eyes? How hurtfull a thing is it to make choice of the pride of life? He cannot truly love*



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love Christ, which is the heavenly bread of life, that is full with the  
**Luke 15.16** earthly husks of the swine. He cannot freely flie up to God, whose heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world: Quench in me therefore, O God my love, the desire of earthly things: Take from me this bond of the love of the world; scour the vessell of my heart, that I may love thee with sincere love, and cleave unto  
**1. Joh. 2.15.** thee with a *perfect heart*. Alas! Why should I love those things which are in the world, seeing that they cannot satisfie my soul which was created for eternity; nor recompense me again love for love? Him shall my soul love, with whom she shall dwell forever. Thither will I send before the desires of my heart, where eternall glory is prepared for me. *Where my treasure is, there shall my heart be also.* Give unto me *the wings of a dove*, that I may fly on high unto thee, and hide my self in the holes of the rock: lest the hell-hunter catch

**Mat. 6. 21.**

catch me in the snares of this world-ly love, and draw my soul again to earthly things: Let all the world wax bitter unto me, that Christ alone may become sweet unto my soul. Amen.

PRAYER X.

*He prayes for deniall of himself.*

**O** Jesu Christ, Sonne of the living God, which proclaimeest in thy word; *Whosoever will be my disciple, Mat. 16. 24* let him denie himself, take up his crosse, and follow me: I intreat thee by thy most precious death and passion, to perfect in me that deniall of my self which thou requirest. I know it is easier to forsake all other creatures, then for a man to deny himself. That which I cannot therefore in my self perfect, perfect thou in me I beseech thee. Let the desires of mine own will keep silence, that I may hearken unto thy divine oracles. Let the rootie strings of the love of my self, be rooted out of my heart, that the most sweet plants of divine love may grow in me: Let me die wholly unto my  
F self,

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self, and mine own concupiscences, that I may live wholly unto thee, and thy will. My will is changeable and moveable, wandring and unconstant: Grant therefore that I may submit my will to thy will, & cleave inseparably unto thee, who art alone the immutable, and eternall good. Then do divine vertues grow in us, when naturall strength decayes in us: Then at length are our works done in God, when our own will is mortified in us: Then are we truly in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truly to live unto thee. Whatsoever in us ought to be approved, and please God, must from him descend upon us: Therefore to God alone must all good be ascribed, and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darkness of our mindes. *Let our light therefore so shine before men, not that*

Mat. 5. 16.

that we our selves, but that God may thereby be glorified. O Christ, thou which art the true light, kindle this light of true knowledge in my minde. O Christ, thou which art the true glory of thy Father, work in my heart this abnegation of mine own honour. It is better for me in thee, then in my self: where I am not, there am I most happy. My infirmity desires to be strengthened by thy vertue: my nothing looketh up unto thy being. Let *thy holy will be done* Mat. 6.10. in the *earth* of my flesh, that thy heavenly kingdome may come into my soul. Mortifie in me the love of my self, and of mine own honour, that it may not hinder the coming of thy heavenly kingdome. If it be the totall good of mankinde to love God: then it must needs be the totall evil to love himself. If it be the nature and propertie of the true good to communicate it self: then surely mans love of himself must needs be a great evil; because he challengeth his own and others good unto himself. If all glory be due unto God alone, then is it sacriledge to challenge

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honour ; for he that challengeth it, challengeth that which is anothers. Extinguish in me this love of my self, and mine honour , O Christ blessed for ever. Amen.

## PRAYER. XI.

*He prayeth for conquest over the world.*

**A** Lmighty , eternall , and mercifull God , Father of our Lord Jesus Christ , give unto me the grace of thy holy Spirit, that I may get the conquest over all the tentations of the world : The world sets upon me with hatred, flattery, and perverse examples : Teach me to contemne the hatred of the world , to decline her allurements, and to shun the imitation of evil examples. What can the world with her hatred do against me, if thy grace like a buckler protect me ? What shall it hurt me though all men should persecute me with hatred, if thou my God dost embrace me with love ? Again, what shall it profit me, though all men should love me, if the fury of thine anger shall pursue me ?

me? The world passeth away, the hatred of the world passeth away: But the grace of God alone endureth for ever. Remove therefore, O God, out of my heart that inordinate feare, that I be not afraid of the hatred and persecution of the world: But ingrasse in my soul a full confidence, and an ardent heat of the Spirit, that I may learn to contemne all worldly things, because they are transitory clouds. *Why should I be afraid of them that kill the body, but cannot kill the soul?* I will rather reverence and feare him that is able to cast not onely the body, but the soul also into the everlasting fire of hell. *Our faith* Mat. 10. 28.  
*is the victory that overcometh the world:* For by faith we have an eye unto the joyes to come, that so we may with patience endure these present sorrows. By faith we relie upon the divine goodnesse, that so we may abide humane hatred. Neither doth the world assault me on the left hand onely with her hatred, but on the right hand also she laboureth to ensnare me with her fayning allurements. She hath a  
F 3                      sting

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sting in her tayl, but she hath a smooth face. Grant unto me therefore, O Christ, a taste of the sweetness of the heavenly joy, that I may loose the taste of earthly things. The taste of my soul is corrupt, and coveteth after earthly things; and the contempt of the worlds allurements doth seem bitter unto it: But thou, the true prizer of things, hast taught me to loath the inticements of the world; and wouldest have my soul to soare aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, that being turned unto thee, it may enjoy the true and spirituall delights. What have these things profited the lovers of the world after death, to wit, Vain glorie, short pleasure, slender power? What hath the momentanie pleasure of the flesh, and store of false riches profited? Where are they now, that not many dayes ago were here with us? There remains nothing of them but ashes and worms. They did eat and drink being secure, they passed their life being

ing made drunk with carnall pleasure: But now their flesh is here given to the worms for meat, and their soul is there tormented in everlasting fire. All their glory is false like the flower, and like grass withered. Suffer me not, O God, to follow their steps, lest that I come to the same term of miserie. But by the victory of the world leade me unto the crown of celestial glory. Amen.

PRAYER XII.

*He prays for consolation in adversitie, and for the true rest of the soul.*

**M**ost gracious Father, *God of all* 2 Cor. 1. 3. hope & consolation, grant unto me in all adversities thy quickning consolation, and the true rest of the soul. I feel much straitnesse in my heart: *But thy consolation shall make* Psal. 94. 19. *glad my soul.* Vain and unprofitable is all the comfort of the world: In thee alone is the strength and support of my soul. The weight of divers calamities presseth me sore: But thy inward speaking unto me, and thy consolation maketh it light. No



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creature can make me so sorrowfull, but thou canst make me much more glad by the Spirit of gladnesse. No aduersities can so straiten my heart, but thy grace can much more enlarge it. The fiery heat of sundry calamities doth torment me : But the taste of thy sweetnesse doth refresh me. Rivers of *teares* distill from mine *eyes* : But thy most bountifull hand doth *wipe them all away*. As thou didst shew thy loving countenance to *Steven* the first Martyr, even in the very heat when his enemies stoned him : So vouchsafe to give unto me in all aduersities the joy of thy comfort. As in the most grievous agonie of death, thou didst send an angel unto thy Sonne to comfort him : So in this my wrestling send, I beseech thee, thy holy Spirit to uphold me. Without thy support I fall down under the burthen of the crosse : Without thy help by the assault of sundry aduersities I am cast down flat. Extinguish in me the love of the world, and of the creatures : so shall not the calamities of this world, nor the changeablenesse of

of the creatures bring any bitterness unto me. He that with all his heart doth cleave unto the world and to the creatures, can never be made partaker of the true, and eternall rest; for all terrestriall things are subject to continuall alterations and changes: But whosoever doth not cleave unto the present goods of this life with an inordinate desire, he will not be grieved much for the losse of the same. Poure out, ô God, poure out of my heart the love of the world, that the celestiaall *Elisha* may poure into the *widows pitcher*, that is, into my soul <sup>2 Kin. 4. 1.</sup> devoid of earthly comfort, the oyl of celestiaall joy. Let all earthly things be troubled, and changed, & turned upside down: Yet notwithstanding thou art the immoveable foundation and most firm *rock of my heart*. Can <sup>Psal. 73. 26.</sup> a poore & weak creature disturb the quiet of my soul, which I possesse in thee my Creatour sure and immoveable? Can the waves of the world that most unquiet sea, cast down the rock of my heart, which is fixt in thee the chief and immutable good? No: For *thy peace passeth all* <sup>Phil. 4. 7.</sup>

*understanding*, and overcometh the invasion of all adversities. Which inward peace, most bountifull Father, I beg at thy hands with most humble sighes. Amen.

## PRAYER XIII.

*He prays for victory in tentations, and deliverance from the devils treacheries & invasions.*

**B**E present unto me, thou God of Zebaoth, thou God of strength and mercy, that I yeeld not unto the tentations and invasions of Satan; but being safe by thy guard, and upholden by thy aid, I may become at length the conquerour.

2 Cor. 7. 5. *Within are fears, without are fights:* For within the devil doth wound my soul with venemous and fiery darts of tentations: Without he wearies me with sundry adversities, and a thousand kindes of treacheries. He is a serpent for his subtilty and fallacie, a lion for his violence and invasion, a dragon for his cruelty and oppression. He attempted to assault the very captain of the heavenly host: And will he spare me

me a common souldier? He did not doubt to set himself in opposition against the very head: And what wonder then if he go about to overthrow a weak member of the mysticall body? There is no power in me to withstand him being strong and armed: There is no wisdom in me to escape the snares and gins of this enginer, that hath a thousand stratagems. To thee therefore with humble sighs do I betake my self, whose power cannot be termed, and whose wisdom cannot be numbred. Be present with me, O Christ, thou which art the most strong *Lion of Rev. 5. 5. the tribe of Judah*, that in thee and through thee I may be able to get the conquest over that lion of hell. Thou hast fought and overcome for me: Fight likewise and overcome in me, that *thy strength may be perfected in my weaknesse. 2. Cor. 12. 9.* Enlighten the eyes of my minde, that I may discern the treacheries of Satan. Direct my feet, that I may escape his hidden snares. Let the victorie in temptation be a testimony unto my heart of my heavenly regeneration. Let the

108 the presence of thy grace confirm unto me the promise of victory. Furnish me and arm me with the strength of thy fortitude, that in this combat I may be able to stand: and hereafter

1. Cor. 6. 3. *judge him*, of whom I am now oppugned. The more in number, and the more dangerous the treacherous assaults of this enemy are: The more ardently do I flee unto the aid of thy mercie. One while he inspires into me the unsatiable desire of earthly things, that having bound me in the fetters of avarice, he may leade me out of the way of righteousness. Another while he inflames me with the fire of anger, that my heart may burn within me till I have done my neighbour some mischief. Another while he sollicitis me to lust, and the love of pleasures. Another while he suggests into my minde envie and ambition. Before he precipitates and throws me headlong into sinne, he perswades me it is lighter then the aire, or a feather, or an autumnal leaf; and this is to make me secure: And when he hath precipitated me into sinne, then he tells me

Part 3. *Practise of pietie.* Petitions.

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it is greater then the universe of heaven and earth, and more weightie then the ballance of Gods mercy; and this is to make me despair. These so many and so great and treacherous assaults and fallacies I cannot foresee: How much lesse then shall I be able of my self to escape them? Unto thee therefore do I flee, who art my strength, and the rock of my fortitude for ever. Amen.

PRAYER XIII.

*He prayes for a blessed departure out of this life,  
and for a blessed resurrection unto life everlasting.*

**O** Jesu Christ, Sonne of the ever-living God, thou that wast crucified and raised up again for us, thou that didst destroy our death by thy death, thou that hast merited by thy resurrection a blessed resurrection for us unto life everlasting: I worship thee, I pray unto thee with my whole heart, the onely true God, together with the Father and the holy Spirit, to grant unto me a happie egressse out of the miseries of this life, and a blessed ingresse in the resurrection,

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rection, and in the day of judgement unto life everlasting. I know that

Heb. 9. 7. there is an *appointed term of my life* in thy divine determination, and that after death follows judgement. Be present with me in the houre of death, thou that sufferedst death for me on the crosse: Protect me in the day of judgement, thou that wast for me unjustly condemned. When the

2. Cor. 5. 1. *tabernacle of this my earthly house* shall be *dissolved*, leade my soul into an habitation in my heavenly countrey. When my eyes shall be darkned in the agony of death, kinde in my heart the light of saving faith. When my eares shall be stoped in the houre of death, speak unto me inwardly by thy Spirit, and comfort me. When a cold sweat doth come forth out of my dying members, make me to remember thy

Luk. 22. 44. *bloudy sweat*, which is a sufficient ransome for my sinnes, and a defensive remedy for me against death. In thy sweat there appeareth fervencie, in thy bloud a price, and in the running down thereof sufficiency. When my speech shall begin to fail me in  
that

that last agonie, grant that I may  
figh unto thee by the grace of thy  
holy Spirit. When those extream  
distresses seize upon my heart, be  
thou present with me by the consolati-  
on, and help of thy quickning  
grace, and take me into thy charge  
and tuition when all other creatures  
deny me aid. Grant unto me that I  
may patiently endure all horrors  
and troubles: and bring my soul at  
length out of this prison. I beseech  
thee by thy most sacred wounds  
which thou enduredst in thy passion  
upon the crosse for me, to grant unto  
me that I may *be able to quench the* Ephes. 6. 16.  
*fierie darts of Satan*, wherewith he  
doth strike at me in the houre of  
death. I beseech thee by those most  
bitter torments which thou suffe-  
redst, that I may be able to endure  
and overcome all the violent inva-  
sions of the infernall powers. Let my  
last word in this life be the same with  
which thou didst consummate all up-  
on the crosse: and receive my soul, Euk. 23. 46.  
which thou hast redeemed with so  
deare a price, when I shall commend  
it into thy hands. Let a blessed resur-  
rection



- 112 rection follow a blessed death: In that  
great day of thy severe judgement,  
deliver me from that cruell sentence,  
thou which in my life didst with thy  
Psal. 32.1. ready help protect me. Let my *sinnes*  
be *covered* with the shadow of thy  
Mich. 7.19. grace, and *overwhelmed in the bot-*  
I. Sam. 25. *tome of the sea.* Let my *soul be bound*  
29. *up in the bundle of the living*, that  
with all the elect I may come into  
the fellowship of everlasting joy.  
Amen.

THE



# THE FOURTH PART.

## Of Supplications for others.

### The Argument.

The meditation of our neighbours wants and indigencies, concerns the common good and welfare of the Church and common-wealth, and makes us look upon others miseries, as our own. This is the fruit of true and sincere charitie, which bindes us all together into one mysticall body, under one head, which is Christ; and commends unto us a serious care of the whole Church, and of all the particular members thereof. That is not a true member of the body, which labours not, as much as in it lies, to preserve in safetie the whole structure of the body: That is not a true member of the body, which suffers not with a fellow-member that suffereth. And the same reason is of force in the mysticall body of Christ. Whosoever therefore is a true, and a living member of the Christian Church, let him daily Pray For the conservation of the word: For pastors and people: For magistrates & subjects: and For the Oeconomical and household estate. For these are those three Hierarchies, and holy magistracies, appointed by God for the safety and preservation of this life, and for the propagation and increase of the heavenly kingdom. Let him pray also For his kinsfolk, and his benefactors, to whom he must acknowledge himself to be bound in some special bond of duty. Let him pray For his enemies and persecutors, and seriously desire their conversion and salvation. Let him pray likewise For all those that are afflicted and in miserie, and shew himself to be moved with a fellow-feeling of their calamities.

### PRAYER

## PRAYER I.

*He prayes for the conservation and continuance of the word, and for the propagation and increase of the Church.*



Almighty, eternall, and mercifull God, Father of our Lord Jesus Christ, that by thy holy Spirit dost gather thy Church out of mankinde, and in it dost keep the heavenly doctrine committed unto it: In humility I adore and worship thee, & pray unto thee, that thou wouldest be pleased to continue unto us the saving doctrine of thy word inviolable, and every day propagate and enlarge the bounds of thy Church. Thou hast of thine infinite mercy lighted unto us that were in the darknesse of this world, the light of thy word: Suffer not therefore the clouds of humane traditions to extinguish it, or to obscure it. Thou hast given unto us thy word for the wholesome meat of our souls: Suffer it not therefore by the delusion of the divel and the corruption of men, to be turned into poyson. Mortific  
in

in us the sinfull lusts of the flesh, that  
thirsteth after earthly things; that so  
we may taste the spirituall delicates  
of thy word which is that heavenly  
Manna: No man can feel the sweet-  
nesse thereof, but he that will taste:  
and no man can taste, whose palate  
is corrupted with abundance of  
worldly delights. Thy word is  
the word of Spirit and life, of light  
and grace. Take away therefore the  
carnall affections, and the corrupt  
senses of our hearts; that it may shine  
to us within, and be a light to leade  
us unto the light of everlasting life.  
From the light of thy word let there  
arise in our hearts the light of sa-  
ving faith, that *in thy light we may* Psal. 36. 9.  
*see light*, in the light of thy word,  
the light of thy Sonne. As in the old  
time that heavenly Manna descended  
in the wilderness with a wholesome  
deaw: So likewise by the hearing of  
thy word let our hearts be filled with  
the fire of the Spirit, that our cold  
and lukewarm flesh may be excited,  
and may be tempered against the  
boilings of sinfull lusts. Let the seed  
of thy word take deep root in our  
hearts,

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hearts that by the dew of thy holy Spirit watering it, it may bring forth wholesome fruit, and plentiful increase like standing corn. Protect, Psal. 80.15. O Lord, the *vineyard* of thy Church, Isa. 5.2. in which thy word is as seed scattered, and fruit is gathered unto everlasting life. Set an hedge of angelicall guard round about it, that the wilde boars, and the foxes break it not down: the wilde boars by violent persecutions, and the foxes by fraudulent delusions. Erect up in it an high tower of thy fatherly providence, that by thy custodie it may be free from all devastation. But if thou shalt at any time think good to presse the grapes of this vineyard in the presse of the crosse, and of calamities, let them be ripened first by the heat of thy grace; that they may yeeld the most delicious fruits of faith and patience. Whatsoever is put into the root of the vine, is converted in the grapes into the most sweet liquor of wine: Grant I beseech thee, that whatsoever shall happen unto us in this life, whether scoffings, persecutions, praises, or what-

whatsoever else, our souls may turn into the wine of faith, hope, and charitie, and into the fruit of patience, and humilitie. Out of this militant Church translate us at length into the Church triumphant: And let this tabernacle of clay be changed into that most beautifull, and everlasting temple of the heavenly Jerusalem. Amen.

## PRAYER II.

*He supplicates for pastors and their hearers.*

**O** Jesu Christ, Sonne of the living God, our alone mediatur and redeemer, who being exalted at the right hand of the Father, dost send *pastors & teachers* of thy word, Ephes. 4. 11: by whose ministerie thou dost gather together unto thee thy Church amongst us: I humbly intreat thee, the onely true God, together with the Father and the holy Spirit, to govern these thy ministers in the way of truth, and to turn the hearts of their hearers unto the true obedience of the faith. There is no state or condition of men that is more subject to the hatred and treacheries

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ries of Satan, then the ministers of thy word: Defend them therefore by the buckler of thy grace, and furnish them with the strength of patience, that Satan by his sleights may not supplant them. Give, I beseech thee, unto thy ministers, that knowledge that is necessarie for them, and a pious vigilancie in all their actions; that they may first learn of thee, before they presume to teach others: Govern and illuminate their hearts by thy Spirit; that being in the place of God, *they preach nothing else but the oracles of God.* Let them feed the flock that is committed unto them, *which thou hast bought and redeemed with thy precious blood.* Let them feed the flock out of true and sincere love, and not for covetousnesse and ambition. Let them feed them with their minde, with their mouth, and with their works. Let them feed them with the sermon of the minde, with the exhortation of the word, and with their own example; that they may be followers of his steps, to whom the cure of the Lords flock

Bern. 2. Sermon of the resurrection.  
on. Col. 134.

was

was three severall times commended. 119  
 stirre them up; that they may *watch* Heb. 13.17.  
*over the souls* that are committed  
 unto them, as being *to give a strict*  
*account* for them in the day of judge-  
 ment. Whatsoever they exhort by *Greg. 3. book*  
 the word of their holy preaching, *of Pastorall*  
 let them studiously labour to demon- *Cure. cap. 6.*  
 strate the same in their actions: lest  
 that being lazie themselves, and loth  
 to work, they labour in vain to stirre  
 up others. Unto what good works  
 soever they stirre up others, let them  
 shine by the same first themselves,  
 being set on fire by the holy Spirit.  
 Before the words of exhortation be  
 heard, let them first proclaim by  
 their works, whatsoever they shall  
 speak with their tongues. Thrust  
 forth faithfull *labourers into thy bar-* Mat. 9. last.  
*vest*; that they may gather together  
 many handfulls of saints. *Open like-* Acts 16. 14.  
*wile the hearts* of the hearers; that  
 they may receive the seed with holy  
 obedience. Give unto them thy  
 grace; that with a pure heart they  
 may keep thy holy word committed  
 unto them, and bring forth plentifull  
 fruit with patience. Let them hearken  
 at-



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attentively; let them heare carefully;  
let them practise fruitfully: that the  
word which is preached unto them,  
John 2.48. for want of faith condemne them not  
Hebr. 4.2. in the last day. There is a notable  
Isa. 55. 11. promise of thy bounty, that *thy word*  
*shall not return unto thee spoken in*  
*vain*: Be mindefull of this thy pro-  
mise, and blesse the labour of him  
1. Cor. 3. 7. that *planteth*, and him that *watereth*.  
Math. 13. 4 Suffer not the infernall crows to  
pick out of the field of the hearers  
hearts, the seed of thy holy word.  
Suffer not the spiny and thicket of  
Luke 8. 14. the *thorns* of pleasures, and riches,  
to choak it. Suffer not the hardnesse  
13. of the *stony ground* to hinder the  
fructification of it: But poure down  
the dew of thy heavenly grace from  
above, and water thy heavenly seed;  
that the fruit of good works like  
standing corn may spring up most  
plenteously. Knit together in a neare  
bond of love and charitie the hearts  
of the pastors, and of the hearers: that  
they may labour together with mu-  
tuall prayers, and raise up one ano-  
ther with mutuall comfort. Amen.

PRAYER

## PRAYER. III.

*He prays for magistrates and subjects.*

**A** Almighty, eternall, and merciful God, Lord of hosts, that doest translate and establish kingdoms, from whom is all power in heaven and in earth, whom the Angels in heaven adore, whom the Arch-angels praise, whom the Thrones worship, to whom Dominations are subject, and Principalities serve, whom Rulers honour, & Powers reverence: I joyn my prayers and humble requests with those holy and powerfull spirits, and call upon thee, to replenish our magistracy here on earth with the spirit of wisdom, and to protect it with the strength of thy fortitude. Be present by thy grace with all Christian Kings & Governours: that the greater their dangers be in respect of the highnes of their state, the greater they may finde the abundance of thy grace towards them. Kindle in their hearts the light of thy heavenly wisdom: that they may know & acknowledge themselves

Dan. 2. 21.

Rom. 13. 1.

to be subject unto thee the Lord of all, and to be thy vassals, and that they are bound to give unto thee hereafter an account of their government. Let them study for peace, seeing that they are thy servants, who art the God of peace: Let them study for justice, seeing that they are thy servants, who art the God of justice: Let them study for clemencie and mercie, seeing that they are thy servants, who art the God of mercy: Let them keep and observe both the tables of the commandments, and become nursing fathers unto thy afflicted Church upon earth: Let them put on a fatherly affection toward their subjects: Let them alwayes administer right judgment: Draw their hearts away from the splendour and brightnes of their earthly dominion, that there creep not upon them a forgetfulnesse of true godlinesse, and of the heavenly kingdome. Govern them by thy holy Spirit, that they be not high-minded, and that they abuse not the authority that is granted unto them, and do that which is wicked. Grant that in this world they

they may so execute their functions, that they may reigne with thy elect without end in the kingdome of heaven: and that they may passe from the sitting glory of this present world, to everlasting glory in the world to come. Rule them and keep them in, that they tyrannize not over thy people, and so descend, for all their costly robes and precious gems, naked and miserable, to be tormented in the pit of hell. And unto us, whom thou hast made subject to them as thy Vicars and Vicerents, give an obedient heart, and ready minde to serve them with all readinesse and cheerfulness, that under their government *we may leade a peaceable and quiet life, in all godliness and honesty:* that we may honour them, and perform loyall obedience unto them, knowing that they have just power and dominion over us: and that we may obey their honest and godly commands, & so by submitting our selves unto the laws, be made partakers of the true liberty. For this is true libertie: To serve God, the magistra-

1 Tim. 2. 2.

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cie, and the laws. Let us honour them, with our hearts, with our mouthes, and with our works: because thou (O most gracious God) hast made them thy Vicegerents here on earth. Let the eyes of the magistrates be watchfull, and seeing: let the eares of the subjects be open and hearing: And let the gates of heaven be hereafter set wide open to them both, to receive them. Amen.

Prov. 20.12

## PRAYER III.

*He prays for the private familie, and household estate.*

**A**lmighty & mercifull God, Father of our Lord Jesus Christ, who besides the Ecclesiasticall ministry, & the Politick government, hast appointed also in thy most wise counsell an oeconomicall and household estate: I adore thee, I worship thee, I call upon thee with my whole heart, to keep holy that Nurserie of the Church and Common-weale. Give unto virgins, widows, & married persons true sanctitie of minde, and pure chastity of body: Let virgins cleave

Part 4. *Practise of pietie.* Supplicat.

cleave unto thee without any distraction: *Let widows persevere in prayers and supplications night and day:* 1 Tim. 5. 5.

Let those that are married love one another with mutuall love: Let them all serve thee, with their whole heart, in holines: Let the *marriage bed be undefiled*, & let the mindes of them all be unspotted: Let them be violets of humilitie, and lillies of chastitie: Let them be roses of charitie, and balsam of sanctitie: Tie the hearts of them that are knit together in holy wedlock, with the bond of chaste love: that they may mutually embrace & obey one another, and persevere in thy holy service. Preserve thou them from the treacheries of *Asmodeus*, Tob. 3. 8.

that they burn not with mutuall hatred one towards the other. Let the wife be *an help* unto her husband, & comfort him in aduersitie: Let the indissoluble bond of matrimony be a token and seal unto us of the love that is between: *Christ and the Church*. By how much the nearer the societie is between the man and the wife: by so much the more servet let their zeal be in prayer. By how much

Gen. 2. 20. Eph. 5. 32.

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Ephes. 6. 4.

much the more obnoxious and subject they are to dangers and calamities: by so much the more conjoynd let their mindes be in pietie and prayer. Be present by thy grace with religious parents, that they may *bring up their children in holy admonitions and instructions and good discipline*: Let them acknowledge those fruits of wedlock to be thy gift and restore them again unto thee by godly and faithfull instruction: Let them shine before them by the example of their godly life, and not become guilty of that grievous sinne of scandall. Bend likewise the hearts of the children, that they may perform due obedience unto their parents: that they may become sweet smelling plants of the heavenly paradise, and not unprofitable wood adjudged to the flames of hell-fire. Let them cast forth a most pleasant smell of pietie, obedience, reverence, and all kinde of vertue: that they fall not into that most filthy sink of sinne, and so consequently into the pit of hell. Let them remember the commandment of honouring their parents:

rents: let them be carefull to recompence their parents after the manner of storks: let them remember to feed them as they have been fed by them, that they precipitate not themselves into the gulf of sundry evils. Let parents and children with joynt desires study in this life to worship thee the true God: that they may beare parts in consort, and together praise thee in the life to come. Let *servants obey their masters with a-* Eph. 6.5.  
*lacritic, and with feare, and with singlenesse of heart: not with eye-service, or to please men, but as it becometh the servants of Christ.* In like manner, let masters embrace their servants with fatherly kindnesse: that they turn not their just government into tyrannicall cruelty. Let their societie in their private house, be an economicall private Church, beloved of God, and of the angels. Amen.



*He prayes for parents, breshren, sisters, kinsfolke,  
and benefactors.*

**M**ost holy and mercifull God,  
from whom large heaps of  
sundry benefits descend down upon  
us; who hast given unto me kins-  
folk and benefactours to be helps  
unto me in this present life: I beseech  
thee to bestow upon them in the life  
to come everlasting rewards. Those  
whom thou hast joyned unto me in  
a speciall bond of nature and blood,  
I do specially commend unto thy  
protection. Those unto whom I do  
owe speciall love and respect; with  
serious and fervent prayers I com-  
mend unto thy keeping. Grant that  
my kinsfolk may with joynt con-  
sent and unanimitie serve thee in the  
true faith, and with true pietie: that  
they may receive all of them hereaf-  
ter a crown of eternall glorie. Unto  
my parents whom thou hast made,  
next after thee, the authours of my  
life, and my informers in true pietie,  
I cannot by any means render de-  
served rewards: I humbly beseech  
thee therefore, who art the authour  
of all good, and the rewarder of all  
benefits,

benefits, to recompence their benefits here with temporall rewards, and hereafter with eternall. Let the example of Christ thy Sonne, who about the agonie of his death commended unto his disciple the care of his mother, let his example teach me even to the last breath to take care for my parents. Let nature it self, by the example of the stork, teach me that I owe perpetuall thanks and rewards unto them for their merits. Unto thee, mercifull Father, I commend the care and tuition of my brethren, sisters, and kinsfolk: Let them become the brethren and sisters of Christ, and so heirs of the kingdome of heaven. Let us all be joyned together in the kingdome of grace, whom thou hast joyned together in the life of nature: And let us all, together with those whom by death thou hast separated from us, & taken unto thy self, let us all at length be joyned together in the kingdome of glorie. Make us all citizens of the heavenly Jerusalem, as thou hast made us in this life members of the true Church. The same likewise I intreat of thee for all

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my benefactors, whose health and welfare both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the citie which is above, whom thou hast used as thy instruments to conferre upon me so many and so liberall benefits. My heart propoundeth unto thee the infallible promise of thy word, that thou wilt of thy meere free grace recompence even a

Mat. 10. 42.

*cup of cold water* : How much more then wilt thou be liberall and bountifull to those that with full hand bestow benefits of all kindes upon those that want? Let not thy graces cease to run down upon them, that poure forth so plentifully upō others. Let the fountain of thy goodnesse alwayes spring unto them, from whom such plentifull rivers of liberality do flow. Grant, I beseech thee, most mercifull God, that they which sow *temporall things* so liberally, may reap with much increase *things spirituall*. Fill their souls with joy, that feed the bodies of the poore with meat. Let not the fruit of their bounty perish,

1 Cor. 9. 11

rich, though they show it by bestowing of the goods that perish. Give unto them that give unto others, thou that art the giver of every good gift blessed for ever. Amen.

PRAYER VI.

*He prays for enemies and persecutors.*

**L**ord Jesu Christ the onely begotten Sonne of God, that hast prescribed us in thy word this rule of charitie; *Love your enemies, blesse Mat. 5. 44. them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you:* I beseech thee, who art most gracious, and most ready to forgive, to forgive mine enemies, and the persecutors of the Church. Give unto me the grace of thy holy Spirit, that I may not onely forgive mine enemies from mine heart, but also pray for their health and salvation even from my soul. Whet not against them the sword of severe revenge, but anoint their heads with the oyl of thy mercy and compassion. Extinguish the sparks of hatred and anger that are in their hearts, that they  
break

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break not forth into the infernall flames of hell. Let them know and  
Jam. 4. 14. acknowledge that *Our life is but a vapour* and a smoak *that soon vanisheth away*; that our body is but ashes and dust that flyeth away: that they beare not immortall anger in their mortall bodies, nor entertain into this brittle tabernacle of clay their souls enimie. Let them know likewise that inveterate hatred is their greatest enimie: because it kills the soul, and excludes them from the participation of heavenly life. Illuminate their mindes, that they beholding the glasse of thy divine mercy, may see the deformity of anger and hatred. Govern their wills, that being moved by the example of thy divine forgivenesse, they may leave off and cease to be angry and to do harm. Grant unto me, mercifull God, that, as much as in me lies, I may  
Rom. 12. 8. *have peace with all men*: and turn the hearts of mine enemies to brotherly  
Ephes. 4. 4. reconcilement. Let us walk with unanimitie and concord in the way of this life, seeing that we hope all for a place in our celestiall countrey.

Let

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Let us not disagree upon earth, seeing that we all desire to live together hereafter in heaven. We all call upon thee our Lord, & our God which art in heaven: And it is not meet for the servants of the same Lord to fall out one with another. We are one mysticall body under Christ our head: And it is base and shamefull for the members of the same body to fight one with another. They which have *one faith and one baptisme*, ought to have *Ephes. 4. 5.* one spirit and one minde. Neither do I pray alone for my private enemies, but also for the publike enemies and persecutours of the Church: O thou which art truth it self, bring them into the way of truth: O thou which art power it self, bring to nought their bloudie endeavours and attempts. Let the brightnesse of the heavenly truth open their blinde eyes, that the raging madnesse and desire to persecute, which they have in their mindes, may hereafter cease. Let them know, O Lord, and acknowledge that it is not onely a vain thing, but also very dangerous, *to kick Acts. 9. 5.* *against the pricks.* Why do they imitate

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tate the fury of wolves, when as they know that the bloud of Christ the immaculate Lambe was poured out for us? Why do they thirst to shed that innocent bloud, for which they know that the bloud of the very Sonne of God was poured forth upon the altar of the crosse? Convert them, O Lord, that they may be converted unto thee from their heart, and so obtain the fruit of their conversion in this life, and in that which is to come. Amen.

## PRAYER VII.

*He supplicates for those that are afflicted and in miserie.*

**A**lmighty, eternall, and mercifull God, which art the *Saviour* of all men, especially of the faithful, and by thy Apostle hast commanded us to *make prayers for all men*: I intreat thee for all those that are afflicted and in misery, that thou wouldest support them by the consolation of thy grace, and succour them by the aid of thy power. Indue with power and strength from above those that labour and sweat in the most grievous

grievous agonie of Sathans tentations: Make them partakers of thy victorie, O Christ, thou which didst most powerfully overcome Satan: Let the cooler of thy heavenly comfort raise up those, whose bones are become dry wth the fire of grief and sorrow. *Beare up all those that are ready to fall, and raise up those that are already falm.* Be mercifull unto those that are sick and diseased, and grant that the disease of the body may be unto them, the medicine of the soul; and the adversities of the flesh, the remedies of the spirit. Let them know that diseases are the handmaids of sinne, and the forerunners of death. Give unto them the strength of faith and patience, O thou which art the most true Physician both of soul and body. Restore them again unto their former health, if it be for the everlasting salvation of their souls. Protect all those that are great with childe, and those that be in labour: Thou art he that dost deliver children out of the straits of their mothers wombe, and dost propagate mankind by thy blessing: Be present



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Nal. 68. 5.

Mar. 5. 10.

present with those that be in labour. O thou lover and giver of life: that they be not oppressed with an immoderate weight of sorrows. Nourish those that are orphans and destitute of all help and succour. Defend the widows that are subject to the reproches of all men, thou which hast called thy self the *Father of the fatherlesse, and the judge and defender of the widows*. Let the teares of the widows, which flow down from their cheeks, break through the clouds, and rest not untill they come before thy throne. Heare those that be in danger by sea, which cry to thee, and send up their sighes unto thee, seeing before their eyes their neighbours suffer shipwrack. Restore libertie unto those that are captive: that with a thankfull heart they may sing of thy bountie. Confirm *those that suffer persecution for righteousness sake*: that they may get the conquest over all their enemies, and purchase the everlasting crown of martyrdome. Be present with all those that be in danger and calamitie: and grant that they may possesse

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Supplicat:

possesse their souls in true patience, 137  
and denying their own wills, *take up* Mat. 16. 24.  
*their crosse*. Let them follow him under the crosse, on whom they beleeeve that he died for us upon the crosse. And especially I commend unto thee, most gracious Father, those which are about the gates of death, and are between time and eternitie, and wrestle with all their strength with that last enemy. Confirm them, O thou most potent Conquerour of death: Deliver them, O most glorious Captain and Authour of life: that they be not overwhelmed in the waves of tentations, but by thy conduct they may be brought unto the haven of everlasting rest. Have mercy upon all men, thou which art the Creatour of all: Have mercy upon all men, thou which art the Redeemer of all. To thee be praise and glory for ever and ever. Amen.

*F I N I S.*



The summe of *Gerards* prayers reduced into a form of morning prayer for the use of an English familie.

*The foure capitall words signifie the foure parts of Gerards prayers, and the Arithmetickall figures point at every prayer of those parts*



Oly God and just Judge!  
Thy eyes are more pure  
then the sunne, and cannot behold any thing  
that is unclean : The Cherubims and  
Seraphims cover their faces before  
thy glorious majestie : The heavens  
of heavens are not clean in thy sight.  
How then shall earth, sinfull earth,  
dust and ashes appeare before thee?  
We presume not, O Lord, to come  
before thy tribunall, to plead for our  
righteousnesse : for all our righteous-  
nesse is as filthy rags : But we pro-  
strate our selves with all humilitie of  
bodie and soul at thy mercy-seat, to  
make **C O N F E S S I O N** of our sins.  
Heare Lord, and have mercy!

We

We confesse that <sup>1</sup> *We sinned*  
*in the loynes of our first parents; we*  
*were conceived in sinne; we were*  
*shapen in iniquity.* <sup>2</sup> *In our childhood*  
*originall sinne brought forth actual:*  
*& actuall sinnes have increased in us*  
*ever since, as our dayes have increa-*  
*sed. Who can reckon up the sinnes of*  
*his youth? Who can tell how oft he*  
*offendeth? The just man sinneth seven*  
*times a day: But* <sup>3</sup> *We have sinned*  
*seventy times seven times every day.*  
<sup>4</sup> *All thy holy laws and command-*  
*ments we have broken in thought,*  
*word, and deed.* <sup>5</sup> *We have been par-*  
*takers of other mens sinnes.* <sup>6</sup> *We are*  
*many wayes convinced of our sinnes:*  
*We are convinced* <sup>7</sup> *By the contrition*  
*of heart, and the testimonie of our*  
*conscience:* <sup>8</sup> *By the greatnesse of thy*  
*mercy, and thy benefits bestowed*  
*upon us:* <sup>9</sup> *By the severitie of thy*  
*justice declared in the death and pas-*  
*sion of thy Sonne our Saviour Jesus*  
*Christ. Thou art an holy God; and*  
*hearest not sinners: Thou art a just*  
*Judge; and thy justice must be satis-*  
*fied. We are sinners; and the wages*  
*of sinne is death: Thy justice must be*  
*satisfied;*

satisfied; or else we cannot escape death. We have nothing of our own to give for the ransom of our souls: Therefore we offer unto thee, holy Father, that which is not ours, but thy Sonnes: <sup>1</sup> *For our originall sinne*, we offer unto thee, just Judge, *his originall righteousness*, who is righteousnes it self; *for our conception in sinne*, we offer unto thee *his most sacred conception*, who was conceived by the holy Ghost; *for our birth in sinne*, we offer unto thee *his most pure nativitie*, who was born of a pure virgin. <sup>2</sup> *For the offences of our youth*, we offer unto thee *his most perfect innocencie*, in whose mouth was found no guile. <sup>3</sup> *For our daily slips and falls*, we offer unto thee *his most perfect obedience*, who made it his meat and drink to do thy will in all things. <sup>4.5</sup> *For our often breach of thy commandments*, we offer unto thee *his most perfect righteousness*, who fulfilled all thy commandments. <sup>6</sup> *For our communicating in other mens sinnes*, we offer unto thee *his most perfect righteousness communicated unto us.* <sup>7. 8. 9. 10.</sup> *For our most wicked and ungodly*

ungodly life, we offer unto thee his most cruell and bitter death. For us was he conceived, for us was he born, for us was he crucified: His blood still cryes unto thee in our behalf, *Father forgive them.* Accept, we beseech thee, the inestimable price of thy Sonnes blood for a full and plenarie satisfaction for all our sinnes: yea, O Lord, we know that thou hast accepted it already.

Therefore with confidence we put up our PETITIONS unto thee. As thou hast redeemed us by thy Sonne, so also we beseech thee to sanctifie us by thy holy Spirit. <sup>1</sup> Mortifie in us every day more and more all sinfull lusts and affections, and quicken in us all saving graces and vertues. <sup>2</sup> Increase our faith. <sup>3</sup> Confirm our hope. <sup>4</sup> Inflame our charitie. Teach us to imitate the life of Christ, the true pattern of perfect obedience, and onely true rule of a godly life: Teach us <sup>5</sup> Humilitie, <sup>6</sup> Patience, <sup>7</sup> Meeknesse, Gentlenesse, <sup>8</sup> Chastitie, Temperance. Teach us <sup>9</sup> To contemne all earthly things, <sup>10</sup> To deny our selves, <sup>11</sup> To overcome the world. <sup>12</sup> Grant us consolation

*solation in aduersitie, and true tranquillitie of the minde. Grant us<sup>3</sup> victorie in tentations, and deliverance from the diuels treacheries. Grant us in thine appointed time<sup>4</sup> A blessed departure out of this life, and a blessed resurrection unto life everlasting.*

We pray not for our selves alone, but in obedience to thy cōmandment we make our SUPPLICATIONS unto thee for all men. *Save and defend thy universall Church: enlarge thou her borders, and propagate thy Gospel. Blesse all Christian kings & governours, especially thy servant Charles our most gracious King and governour: Blesse together with him our gracious Queen Mary: Blesse unto them, and us, and our posteritie after us our hopefull Prince Charles* season him betimes with true religion, that he may be an instrument of thy glory, the joy of his parents, and the blessing of thy people. Remember *David* and all his troubles, *Frederick* the Prince Electour Palatine, the Lady *Elizabeth* his wife, and their princely issue. Suffer them not still to mourn in a strange land

but

but restore them, if it be thy will, to their former inheritance. Blessè all our kings loyall subjects from the highest unto the lowest: Give unto the Senatours counsell & wisdom: *To the magistrates* justice and fortitude; *to those that are under them* Christian subjection and obedience: *To the ministers of thy word* holiness of life, and soundness of doctrine; *to the hearers of thy word* diligent attention to the word preached, and a care and conscience to live thereafter. Blessè *Every familie* in this kingdome, this especially and all that belong unto it. Blessè our *parents, brethren, sisters, kinsfolk, benefactors and friends.* *Forgive our enemies.* *Shew pitie and compassion to all those that are afflicted and in miserie:* Relieve them according to their severall wants and necessities. Be thou a Father to the fatherlesse, a Comforter to the comfortlesse, a Deliverer to the captives, and a Phyician to the sick: Grant that the sickness of their bodies may make for the good of their souls: Especially we beseech thee to  
be



be present with those that are at the point to die: Fit them for their journey before their departure. Arm them with faith and patience: Seal unto them by thy holy Spirit the pardon and forgiveness of all their sinnes: And so let thy servants depart in peace, and be translated from death to life, to live with thee for evermore. Hear us, we beseech thee, praying for our brethren, hear our brethren for us, and Jesus Christ our elder brother for us all: We know, O Lord, that thou hearest him alwayes.

Hear us likewise, we beseech thee, for his sake, and accept our THANKSGIVING. We render most hearty thanks unto thee for our Saviours  
 \* *Incarnation*, for his *Passion*, for our  
 \* *Redemption* by his most precious blood: We thank thee for <sup>1</sup> *forming us* in our mothers wombe, for <sup>2</sup> *washing us* in the laver of baptism, for <sup>3</sup> *calling us* by thy word, for <sup>4</sup> *expecting our conversion*, for <sup>5</sup> *converting us* unto the faith, for <sup>6</sup> *strengthening our faith* by the participation of Christs body and blood, for <sup>7</sup> *sealing unto us the par-*  
 don


don of our finnes, for <sup>13</sup> giving us  
a promise of everlasting life: We  
thank thee for all other thy blessings  
<sup>14</sup> corporall and *spirituall*, *internall*  
and *externall*, for our <sup>15</sup> continuance  
in that which is good, for <sup>16</sup> deli-  
verance from all evil: We thank  
thee for thy often deliverances of this  
Church and kingdome from for-  
eigne invasions, and homebred con-  
spiracies. <sup>17</sup> We thank thee for  
<sup>18</sup> preserving us ever since we were  
born, for defending us this night  
past from all perils and dangers, for  
the quiet rest wherewith thou hast  
refreshed our bodies, for thy mercie  
renewed unto us this morning. Let  
thy mercy be continued unto us this  
day, let thy Spirit direct us in all our  
wayes, that we may walk before thee  
as children of the light, doing those  
things that are pleasing in thy sight.  
Let the dew of thy blessing descend  
upon our labours: for without thy  
blessing all our labour is but in vain.  
Prosper thou the works of our hands  
upon us, O prosper thou our handy-  
work: Grant that we may consci-  
onably in our callings so seek after  
H things

things temporall, that finally we  
 lose not the things which be eter-  
 nal. We are unworthy, O Lord we  
 confesse, to obtain any thing at thy  
 hands, either for our selves or any  
 others, even for the sinfulness of  
 these our prayers: But thou hast  
 promised to heare all those that call  
 upon thee in thy Sonnes name: Make  
 good therefore, we beseech thee, thy  
 promise unto us now calling upon  
 thee in thy Sonnes name, and pray-  
 ing as he hath taught us in his holy  
 Gospel,

*Our Father which art in hea-  
 ven, &c.*



*An Evening prayer for a familie gathered here and there out of Gerards Meditations and Prayers.*

ost glorious Lord God, whose dwelling is in the highest heavens, and yet beholdest the lowly and the humble upon earth, we blush and are ashamed to lift up our eyes unto heaven, because we have sinned against thee which dwellest in the heavens: But look down, we beseech thee, from heaven thy dwelling place, and behold the humilitie of thy servants here on earth, which prostrate themselves at the foot-stool of thy mercy, confessing their own guiltinesse, and begging pardon for their sinnes.

We confesse, Almighty Creatour, that thou madest us at the first after thine own image, thou clothedst us

with innocencie as with a garment,  
thou seatedst us in paradise a place of  
all delight and pleasure: But we have  
defaced thine image, we have cast  
off our first covering, we have thrust  
our selves out of that pleasant place.  
We ran away from thee, and were  
not obedient unto thy voice: We  
were lost and condemned before we  
came into this world: Our first pa-  
rents sinned against thee, and we sin-  
ned in them: They were corrupted,  
and we are inheriters of their corru-  
ption: They were the parents of dis-  
obedience, and we are by nature the  
children of wrath: Sinnefull and un-  
happy children, of sinnefull and un-  
happie parents! Thou mightest in  
thy displeasure after their fall have  
plunged them into the bottomlesse  
pit, and made them the fewell of hell,  
and sent their posteritie after them:  
And neither they nor we could just-  
ly have complained. Righteous, O  
Lord, art thou in thy judgements:  
And our miserie is from our selves.  
But great was thy mercie unto us.  
We came into this world in a floud  
of uncleannesse wallowing in our  
mothers

mothers bloud ; and thou didst set open a fountain for us to wash in: We were washed in the laver of Baptisme ; and we have returned with the swine to our wallowing in the myre. We came from a place of darknesse into this world, we lived as children of darknesse, we sat in darknesse, and in the shadow of death: Thou gavest us thy word to be a lantern unto our feet, and a light unto our paths, that in thy light we might see light ; that so walking in the way of truth, we might attain everlasting life : But we have loved darknesse more then light, and have not been obedient unto thy word. We came into this world crooked even from our mothers wombe ; and thou gavest us thy law to be a glasse wherein we might see our deformitie, and a rule whereby to square all our actions, words and thoughts: But we have shut our eyes that we might not see, and we have refused to be ruled by thy law : The law of sinne in our flesh doth daily captivate us. The root of originall sinne which lieth hidden in us, doth every day

put forth new branches: All the parts and faculties of our bodies and souls are as so many instruments of unrighteousnesse to fight against thy divine Majestie. Our hearts imagine wicked things, our mouthes utter them, and our hands put them in practise. Thy mercies every day are renewed unto us, and our finnes are every day multiplied against thee: In the day of health and prosperitie we forget thee, and we never think upon the day of sicknesse and adversitie. Thy benefits heaped upon us do not allure us to obey thee: Neither do thy judgements inflicted upon others make us afraid to offend thee. What couldest thou, O Lord, have done more for us, or what could we have done more against thee? Thou didst send thy Sonne in the fulnesse of time to take our nature upon him, to fulfill thy law for us, and to be crucified for our finnes: We have not followed the example of his holy life, but have every day afresh crucified him by our finnes. And now ô Lord, if we shall become our own judges,  
we

we cannot but confesse that we have  
deserved everlasting torments in hel-  
fire. But there is mercy with thee  
O Lord ; therefore will we not de-  
spair. Our finnes are many in num-  
ber : But thy mercies are without  
number. The weight of our finnes  
is great : But the weight of thy  
Sonnes crosse was greater. Our  
finnes presse us down unto hell :  
But thy mercie in Christ Jesus rai-  
seth us up. By Satan we are accused :  
But by Jesus Christ we are defended.  
By the law we are convicted : But by  
Jesus Christ we are justified. By our  
own conscience we are condemned :  
But by Jesus Christ we are absolved.  
In us there is nothing but sinne, death  
and damnation : In him there is trea-  
sured up for us righteousnesse , life  
and salvation. We are poore : He is  
our riches. We are naked : He is our  
covering. We are exposed to thy furie  
pursuing us. He is the Buckler of our  
defence, and our refuge. He is the rock  
of our salvation , and in him do we  
trust : His wounds are the clefts of the  
rock : Give us, we besech thee , the  
wings of a Dove, that by faith we



may hide our selves in the clefts of this rock, that thine anger wax not hot against us to consume us: Let not thy justice triumph in our confusion, but let thy mercy rejoyce in our salvation. Pardon the sinfull course of our life past, and guide us by thy holy Spirit for the time to come: Amend what is amisse, increase all gifts and graces which thou hast already given, and give unto us what thou best knowest to be wanting. Be gracious and favourable to thy whole Church; especially to that part thereof which thou hast committed unto the protection of thy servant and our Sovereigne King *Charles*: Grant that he may see it flourishing in peace and prosperitie, in the profession and practise of thy Gospel all the dayes of his life; and after this life ended, crown him we beseech thee with a crown of immortall glorie. Let not the scepter of this kingdom depart from his house, neither let there be wanting a man of his race to sit upon his throne so long as the sunne and moon endureth. Of this thou hast given us a pledge already,

readie, in blessing the fruit of the Queens wombe. Let the Queen still be like a fruitfull vine: And let the Prince grow up like a plant in thine house. Let thy mercy be extended to thy afflicted servants, *Frederick* the Prince Electour Palatine, the Ladie *Elizabeth* his wife, and their princely issue. How long Lord just and true, how long shall their enemies prevail, and say, There there, so would we have it? It is time for thee to lay to thine hand: for they have layd waste his dwelling place. Arise ô Lord, and let their enemies be scattered, and let them that hate them flee before them. Carry them back again into their own countrey (if it may be for thy glory and their good) make them glad with the joy of thy countenance, and let them rejoyce under their own vines. We return home again, and beseech thee to be gracious and mercifull to the Kings Councel, the Nobilitie, the Magistracie, the Ministerie, the Gentry, & the Comminaltie. Give unto those whom thou hast used as instruments for our good, rewards tempo-

all and eternall. Forgive those that be our enemies, and turn their hearts. Forget not those that groan under the crosse. Clothe the naked, feed the hungrie, visit the sick, deliver the captives, defend the fatherlesse and widows, relieve the oppressed, confirm and strengthen those that suffer persecution for righteousness sake, cure those that are broken in heart, speak peace unto their consciences that are tormented with the sense of their sinnes, suffer them not to be swallowed up in despair. Stand by those that are ready to depart out of this life: When their eyes shall be darkned in the agonie of death, kindle in their hearts the light of saving faith: when their eares shall be stopt, let thy Spirit speak unto them inwardly and comfort them: and when the house of their earthly tabernacle shall be dissolved, then Lord receive their souls. As we have made bold to make our prayers and supplications unto thee for our selves and others: So also we render unto thee all possible praise and thanksgiving for all thy benefits bestowed

ed upon our selves and others. We thank thee in speciall for our election, creation, redemption, vocation, justification, for all the blessed means of our sanctification, & for the assured hope of our future glorification: We thank thee for our health, maintenance, and libertie, for preserving us ever since we were born, for blessing us in all that we have put our hands unto this day. Let thy mercie still be continued unto us, we beseech thee. Let the eye of thy providence which never slumbreth nor sleepeth watch over us, and let the hand of thy power protect & defend us: Cover us this night under the shadow of thy wings, that no evil happen unto us. Grant that our bodies may be refreshed this night with such moderate rest, that we may be the fitter for the works of our vocation, and thy service, the next morning. Heare us, we beseech thee, for Jesus Christ his sake our Lord and onely Saviour; in whose name and words we call upon thee further praying, *Our Father, &c.*

*F I N I S.*